

EXODUS

INTRODUCTION

Exodus continues the account which was begun in Genesis, although there was a lapse of at least 31/2 centuries. [Genesis 15:13](#) says that the seed of Abraham would spend 400 years in Egypt. [Exodus 12:40](#) says that it was 430 years, and [Galatians 3:16-17](#) confirms it. It was 430 years from the call of Abraham, and 400 years from the time that God told Abraham.

Exodus means "the way out" and tells the story of redemption by blood and by power. The message of Exodus is stated in [Hebrews 11:23-29](#), which says: "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."

The word which opens Exodus is a conjunction that is better translated and rather than now. Exodus has been called the sequel to Genesis. Dr. G. Campbell Morgan wrote, "In the Book of Exodus nothing is commenced, nothing is finished."

[Genesis 46:27](#) tells us that seventy souls of Jacob entered Egypt. It is conservatively estimated that 2,100,000 left Egypt at the time of the Exodus. Although it is impossible to be certain about dates in this early period, it would seem that Joseph entered Egypt under the Hyksos or shepherd kings who were Semitic conquerors, and were related to Abraham, Isaac, and Jacob. Actually the Israelites may have been their only friends, as they were hated by Egyptians. Finally they were driven out by a native Egyptian dynasty which was understandably hostile to foreigners. In this line was the Pharaoh of the oppression and the one "who knew not Joseph."

Moses figures prominently in the Book of Exodus. He is the author of the Pentateuch which includes the first five books of the Old Testament -- Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In the Book of Exodus, Moses' life is divided into three forty-year periods:

1. Forty years in Pharaoh's palace in Egypt
2. Forty years in the desert in Midian
3. Forty years in the wilderness as leader of Israel

Moses' training in Egypt, evidently in the Temple of the Sun, did not prepare him to follow God in leading Israel out of Egypt. God trained him in the desert for forty years to reveal to him that he could not deliver Israel alone. God gave Moses a B.D. (Backside of the Desert) degree.

It should be noted that after God prepared Moses to deliver his people, He sent him back to Egypt after forty years. Moses is to assemble elders of Israel and go to Pharaoh. Pharaoh will refuse to let Israel go. His refusal will open the contest between God and the gods of Egypt. Egypt was dominated by idolatry -- "gods many and lords many." There were thousands of temples and millions of idols. Behind idolatry was Satan. There was power in the religion of Egypt -- "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" ([2Tim. 3:8](#)). Pharaoh asked, ". . . Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go" ([Exod. 5:2](#)). God introduced Himself. Pharaoh got acquainted with God and acknowledged Him as God. "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked" ([Exod. 9:27](#)). "Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you" ([Exod. 10:16](#)).

A question arises from this episode: Why the plagues? They were God's battle with the gods of Egypt. Each plague was directed against a particular god in Egypt. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD" ([Exod. 12:12](#)). God wanted to reveal to His own people that He, the LORD, was far greater than any god of Egypt and that He had power to deliver them.

Outline

I. A Deliverer, [Ex. 1](#) -- [Ex. 11](#)

- A. Slavery of Israel in Egypt, [Ex. 1](#)
- B. Birth of Moses -- First Forty Years in Pharaoh's Palace, [Ex. 2](#)
- C. Call of Moses -- Second Forty Years in Midian, [Ex. 3](#) (Incident of burning bush)
- D. Return of Moses to Egypt -- Announcement of Deliverance to Israel, [Ex. 4](#)
- E. Contest with Pharaoh, [Ex. 5](#) through [Ex. 11](#) (9 plagues against idolatry of Egypt, battle of the gods)

II. Deliverance (by Blood and Power), [Ex. 12](#) through [Ex. 14](#)

- A. Institution of Passover -- Tenth Plague, Death of Firstborn (Blood), [Ex. 12](#)
- B. Crossing Red Sea -- Destruction of Army of Egypt (Power), [Ex. 13](#) through [Ex. 14](#)

III. Marching to Mount Sinai (Spiritual Education), [Ex. 15](#) through [Ex. 18](#) (7 experiences correspond to Christian experience)

- A. Song of Redeemed -- Wilderness of Shur, [Ex. 15:1-22](#) (No bed of roses after redemption)
- B. Marah, Bitter Water Sweetened by Tree, [Ex. 15:23-26](#) (Cross sweetens bitter experiences of life)
- C. Elim (Fruitful Christian Experience), [Ex. 15:27](#)
- D. Wilderness of Sin -- Manna and Quail, [Ex. 16](#) (Christ is the Bread of Life.)
- E. Smitten Rock ("That Rock was Christ"), [Ex. 17:1-7](#)

- F. Amalek (the Flesh), [Ex. 17:8-16](#) (Victory on the hill top, [Deut. 25:17-18](#))
- G. Jethro, Priest of Midian, [Ex. 18](#) (Worldly wisdom in contrast to revelation)

IV. The Law (Condemnation), [Ex. 19](#) through [Ex. 24](#)

- A. Arrival at Mount Sinai -- Agreement to Accept the Law, [Ex. 19](#)
- B. Ten Commandments -- Order for the Altar, [Ex. 20](#)
- C. Social Legislation, [Ex. 21](#) -- [Ex. 24](#)

V. Blueprint and Construction of Tabernacle, [Ex. 25](#) through [Ex. 40](#) (A pattern and picture of Christ)

- A. Blueprint for Tabernacle -- Pattern of Garments for High Priest, [Ex. 25](#) through [Ex. 30](#)
- B. Workmen for Tabernacle -- Sabbath a Sign to Israel, [Ex. 31](#)
- C. Golden Calf -- Broken Law -- Moses' Intercession Second Tables of the Law, [Ex. 32](#) through [Ex. 35](#)
- D. Construction of Tabernacle, [Ex. 36](#) through [Ex. 39](#)
- E. Tabernacle Erected -- Filled with Glory of the Lord, [Ex. 40](#) (Exodus begins in gloom and ends in glory)

Chapter 1

THEME: Israel in Egypt; the heroism of two women

The first few verses of Exodus connect it with the account of Genesis. Those who came down into Egypt are listed first and the years between are quickly covered. [Exodus 1:7](#) continues the Genesis account.

The key verse in this book is [Exodus 20:2](#), which says, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Israel In Egypt (1:1-16)

Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

Reuben, Simeon, Levi, and Judah,

Issachar, Zebulun, and Benjamin,

Dan, and Naphtali, Gad, and Asher.

And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

And Joseph died, and all his brethren, and all that generation
[\[Exod. 1:1-6\]](#).

Exodus is the sequel to Genesis. The death of Joseph concludes Genesis. [Exodus 1:6](#) tells us that Joseph, all of his brethren, and all that generation had died. Three and one-half centuries have passed.

In Genesis chapter 46 God said that Israel would increase and multiply and become a great nation in the land of Egypt. As we come to verse seven, this prophecy has actually taken place.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them [[Exod. 1:7](#)].

Verse eight indicates that a great change has taken place.

Now there arose up a new king over Egypt, which knew not Joseph [[Exod. 1:8](#)].

A new Pharaoh has come to the throne of Egypt who has never heard of Joseph. Perhaps the Hyksos or shepherd kings, who were Semites, had been deposed and the former dynasty of Egyptian kings sat on the throne again. The new king never knew Joseph and felt no indebtedness to him or his descendants.

There is a tremendous lesson to be learned in verse eight. I have often wondered why movements today which specialize in reaching children have not used this verse. It should be used. There is a continual responsibility of teaching the Word of God to each generation. If we neglect to teach the Bible, the time will come when it will be forgotten.

A Coca-Cola executive in Texas once told me that a certain percentage of each bottle is spent for advertising. I kidded him about having to advertise such a well-known product. I mentioned to this man that I had once seen thirteen Coca-Cola advertisements in a small town in Texas and thought that was overdoing it. He said, "Not so!" Then he asked me, "When was the last time you saw a can of Arbuckle coffee?" I told him that it had been a popular brand when I was a boy, but I had not seen any lately. "They thought," he replied, "that they did not need to advertise."

Now there arose in Egypt a Pharaoh that did not know Joseph. And there is always a new generation that has never heard about the Lord Jesus Christ. I was shocked not long ago when I realized my own daughter and son-in-law had no knowledge of the Depression. They are of a new generation that did not live through the Depression. They did not understand what some of us older folk went through in the way of hardship and suffering. Therefore it is always necessary to teach the next generation what happened in previous generations. And so there arose a generation who never heard of Joseph. At one time Joseph was so well known that he was a hero and his body could not even be taken from the land.

The new Pharaoh who came to power was not as kindly disposed toward the Israelites as had been his predecessors.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land [[Exod. 1:9-10](#)].

It was a real possibility that Israel might have joined forces with the enemy against Egypt.

Although Pharaoh wanted slaves, the simple way to solve the problem would have been to let Israel go. Instead of releasing Israel, Pharaoh decided to use worldly wisdom to take care of the difficulty.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses [[Exod. 1:11](#)].

The children of Israel were forced to do hard labor. They did not build the pyramids because they had already been in existence many, many years. They were, however, forced to build treasure cities. They built the treasure cities of Pithom and Raamses. They constructed the cities with bricks which they as slaves were forced to make. At the beginning of their slavery the Israelites were provided with straw to make their bricks. As Pharaoh's persecution of them increased, they were compelled to hunt for their own straw and at the same time produce the exact number of bricks they had made before. Dr. Kyle, one of my professors, brought a brick to class one day that had been taken out of the city of Raamses. The brick was made without straw. The biblical record of Israel's bondage in Egypt needs no defense; the brick only confirms that the record is accurate.

There is no doubt that the Israelites were in a difficult position in Egypt. The Egyptians made life harder and harder for Israel.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel [[Exod. 1:12](#)].

God told Abraham that Israel would have times of hardship in Egypt. [Genesis 15:13](#) says, "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Three things are predicted in this verse. The Israelites were to be strangers in a strange land; they were to be servants, that is, slaves; they were to be afflicted. All of these predictions had come true in just the first few verses of [Exodus 1](#).

The more the Egyptians afflicted the Israelites, the more they multiplied and grew.

And the Egyptians made the children of Israel to serve with rigour:

And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah [[Exod. 1:13-15](#)].

The Egyptians not only made slaves of the Israelites, they mistreated them also. In spite of the persecution, God's blessing rested upon them and their numbers increased greatly. The king noticed the rapid growth of his slave nation and spoke to the Hebrew midwives in an attempt to solve the problem.

It is interesting to note the meaning of the names of these two women. Shiphrah means "beauty." Puah means "splendor." Have you ever noticed the silhouette pictures of Egyptian women? Beauty and splendor characterized the women in the land of Egypt. These women apparently occupied high official positions in Egypt and were in charge of the nurses who were responsible for delivering babies.

And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live [[Exod. 1:16](#)].

This is another attempt of Satan to destroy the line leading to the Lord Jesus Christ. Satanic attempts to cut off the line leading to Christ run all the way through the Bible from the Old Testament to the New Testament. Many attempts have been made to destroy the Jews, and it is quite interesting to note the way anti-Semitism has spread throughout the world. It is satanic in its origin, and therefore no child of God should have any part in it. It is generally people with no knowledge of God who persecute the Jews.

Someone is undoubtedly thinking, "Yes, but during the Dark Ages, the church engaged in anti-Semitism." This is true. But it was the Dark Ages and the Church was far from the Word of God, involved in external religious affairs. In my opinion no person can study the Word of God and become anti-Semitic.

The Heroism Of Two Women (1:17-22)

As Satan attempted to get rid of the children of Israel, God intervened.

But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty [[Exod. 1:17-20](#)].

This attempt to destroy all the male Hebrew children was a political maneuver that did not work out.

And it came to pass, because the midwives feared God, that he made them houses [[Exod. 1:21](#)].

These women had to choose whether to obey Pharaoh or God. They had learned to fear God and their obedience was seen and rewarded by God. He gave Shiphrah and Puah both a name and a place in Israel, and they were greatly respected in the land.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive [[Exod. 1:22](#)].

If this order had been carried out, Israel would soon have been exterminated. Pharaoh's orders were not obeyed, and the succeeding chapters in Exodus clearly show it. God raises up Moses to deliver the children of Israel out of Egyptian bondage. Exodus is the great book on redemption. It reveals, in picture form, how God delivers us today -- from sin, the world, the flesh, and the Devil -- and saves us for heaven.

Chapter 2

THEME: The birth of Moses; Moses' first attempt to help his people; Moses in Midian takes a gentile bride

In this chapter we have before us Moses the deliverer. He is prominent as the deliverer of Israel in the first eleven chapters of Exodus.

Exodus is the great book of redemption. Nothing is begun or ended in this book. It is simply a continuation of the story that started in Genesis and continues on into the Books of Leviticus and Numbers.

The Birth Of Moses (2:1-10)

And there went a man of the house of Levi, and took to wife a daughter of Levi.

And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months [[Exod. 2:1-2](#)].

This is the age-old story of the man who sees a woman, falls in love with her, and marries her. She loves him in return, and they have a child. This is what human life is all about, and that is the story we have here.

Moses is writing this account of his parents and of his own birth, and it is a modest record. This is why we must turn to other portions of the Bible to give us more information about the events in Exodus. If given the opportunity, most of us would want to tell about our parents in detail, but Moses did not even mention his parents by name. They were ordinary people. They were in slavery. They were members of the tribe of Levi. That is all Moses says at this point. Later on we are given their names as Amram and Jochebed.

Verse two tells us only that Moses was a good, healthy child. Moses also seems quite reticent about giving his own record in any detail.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink [[Exod. 2:3](#)].

Moses was not only a healthy child, but he also had a good set of lungs. His parents could hide him at first, but the day came when Moses could really scream at the top of his voice. What a contrast this is to several years later when the Lord asks him to be His

spokesman to Pharaoh and Moses says that he cannot speak. Many of us are good at crying like babies, but as adults we do not do so well for the Lord.

Jochebed had a serious problem. She could no longer hide her child. A lot of pious people would have acted differently from this mother by saying, "Well, we're just going to trust the Lord." That is a wonderful statement to make, but do you really trust the Lord when you are playing the fool? Jochebed would have been foolish to keep her child in the house when a guard passing by might have heard his cry. It would have meant instant death for Moses.

I can hear someone saying, "You know the child would not cry when the guard passed by." How do you know? Faith is not a leap in the dark, as I heard a liberal say some years ago. God asks us to believe that which is good and solid. God never asks us to do foolish things. Jochebed did a sensible thing. She made a little ark and put Moses in it.

And his sister stood afar off, to wit what would be done to him
[Exod. 2:4].

In addition to fashioning the ark, Jochebed also sent Moses' sister to watch it and find out what would happen to her brother. Her sensible actions indicated that she was trusting God.

And the daughter of Pharaoh came down to wash herself at the
river; and her maidens walked along by the river's side; and when
she saw the ark among the flags, she sent her maid to fetch it
[Exod. 2:5].

Now the hand of the Lord is revealed. The Lord is going to intervene in this situation. This is what the Lord does when you use common sense, and Jochebed had demonstrated sensibleness. Pharaoh's daughter came to the Nile River to wash. It was undoubtedly a secluded spot. And there was an ark. She had one of her attendants bring the ark to her.

And when she had opened it, she saw the child: and, behold, the
babe wept. And she had compassion on him, and said, This is one
of the Hebrews' children [Exod. 2:6].

At that very moment was the right time for the child to cry. In fact, the Lord pinched little Moses and he let out a yelp. And God brought together two things that He has made -- a baby's cry and a woman's heart. Pharaoh's daughter just could not pass this little baby by.

Then said his sister to Pharaoh's daughter, Shall I go and call to
thee a nurse of the Hebrew women, that she may nurse the child
for thee? [Exod. 2:7].

Miriam, Moses' sister, made a very helpful suggestion to the princess. And later on she is not going to let her young brother forget it. This is a very human story we are reading, friends. God has something to tell us on every page of His Book.

And Pharaoh's daughter said to her, Go. And the maid went and
called the child's mother [Exod. 2:8].

This is a real turn of events, and it shows how God really moves when we act sensibly and move by faith sensibly. The very mother of the child was called to nurse him and be

paid for it! You cannot beat that, friends. You cannot beat God when He is moving in our hearts and lives.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water [[Exod. 2:9-10](#)].

The name Moses means "drawer out" and Pharaoh's daughter named him this because she had him drawn out of the water. Although the identification of the Pharaoh of the oppression is a controversial subject and a matter of speculation, Pharaoh's daughter may have been the oldest daughter of Rameses II, or she may have been his sister. According to the Egyptian customs of the day, her firstborn son had the right to the throne. Moses would have been the next Pharaoh had Rameses II and his queen remained childless.

Moses' First Attempt To Help His People (2:15)

The first forty years of Moses' life were spent in the courts of Pharaoh. He was raised and trained like an Egyptian. He looked like an Egyptian, talked like an Egyptian, and acted like an Egyptian. He was recognized as an Egyptian when he went to Midian, as we shall see later in the Book of Exodus.

Moses was educated in the great Temple of the Sun which was the outstanding university of the day. We underrate what the Egyptians knew and accomplished. Their knowledge of astronomy was phenomenal. They knew the exact distance to the sun. They worked on the theory that the earth was round and not flat. They knew a great deal about chemistry which is evidenced by the way they were able to embalm the dead. We have no process to equal it today. Their workmanship and ability with colors were fantastic. Their colors are brighter than any we have today. I am confident that our paint companies would give anything if they knew the formulas used for color by the Egyptians. They are bright, beautiful, and startling after four thousand years. (I have to paint my house about every four years!)

In addition to all of their other accomplishments, the Egyptians also had a tremendous library. And Moses, we are told, was learned in all the wisdom of the Egyptians. The one great lack in Moses' education was that he was not taught how to serve God. But do not underestimate Moses; he was an outstanding man. Stephen, in the Book of Acts, gives us some insight into this period of Moses' life: "In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did

his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying . . ." ([Acts 7:20-29](#)).

In other words, all of his training in Egypt did not prepare Moses to deliver the children of Israel. One day when he was out he saw one of his brethren being persecuted and beaten by one of the slave drivers, and Moses killed the guard. Moses looked around him to see if his deed had been seen -- but, he did not look up. He should have looked up to God who would have forbidden him to do a thing like this because Moses is forty years ahead of God in delivering the children of Israel. Therefore God is going to put him out on the back side of the desert.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well [[Exod. 2:15](#)].

Moses In Midian Takes A Gentile Bride (2:16-25)

Moses had spent forty years in Egypt but it did not prepare him for what was to come.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

And when they came to Reuel their father, he said, How is it that ye are come so soon today?

And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter [[Exod. 2:16-21](#)].

Zipporah is given to Moses, and he takes a bride. It is interesting that many of the men in the Old Testament are figures of Christ. Although not all details of their lives typify Christ -- they couldn't -- they certainly picture Christ in some way. Moses was a murderer in sharp contrast to Christ our Savior. However, Moses was a type of Christ in that he was God's chosen deliverer; he was rejected by Israel and turned to the Gentiles, taking a gentile bride; afterward he again appears as Israel's deliverer and is accepted.

And so we find Moses in the land of Midian. For the next forty years it will be his home. Two sons are born to him. In the desert he will begin his preparation to be the deliverer of Israel from their Egyptian bondage. There has always been a question relative to Moses' marital state. I am sure he must have loved his wife, but the record we have does not reveal a wonderful relationship. This part of his life is one of the things that Moses more

or less passes over. The name Zipporah means "sparrow" which may indicate a small, nervous person.

And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

And God looked upon the children of Israel, and God had respect unto them [[Exod. 2:22-25](#)].

God is getting ready to deliver the children of Israel. Moses has been trained to be that deliverer. God did not choose to deliver the Israelites because they were superior to the Egyptians, or because they had been true and faithful to Him, or because they had not gone into idolatry. These people had been most unfaithful to God. They served idols rather than Him. You will recall that, after they had been delivered from Egypt and Moses had led them into the wilderness, the Israelites could not wait to make a golden calf to worship. God's desire was to deliver them because they were in a helpless, hopeless position in slavery. Unless someone intervened in their behalf, they would have perished.

God gives two reasons for delivering Israel:

1. He heard their groanings.
2. He remembered His covenant with Abraham, Isaac, and Jacob.

The desperate, hopeless condition of Israel appealed to the heart of God. And His promise to bring Abraham's offspring back into the land after 400 years caused God to devise a plan to deliver them.

Why do you think God has redeemed you (that is, if you are redeemed)? God saved us for the same reason He saved Israel. He found nothing in us that called for His salvation. He makes it quite clear that we are not saved because of any merit we possess. Paul explains it in [Romans 3:23-24](#), "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." The word freely means "without a cause." We have been saved from our sins without a cause. It is the same word our Lord used when He said that He was hated without a cause ([John 15:25](#)). God did not look at me and say, "My, you are white and Protestant, honest and hardworking, and I'm going to redeem you." The fact of the matter is that God saw us in the blackness and darkness of sin and ignorance. He saw that we were hopelessly lost and not able to save ourselves.

God's love provided a Savior. God so loved us that He gave His only begotten Son, [John 3:16](#) tells us. However, it was not His love that saved us; it was His grace. We are saved without a cause by His grace through the redemption that is in Christ Jesus.

Many people believe God saw something in them worthy of salvation. They believe God saved them as sinners, but it was because He saw what lovely people they would become. May I say that this idea is entirely erroneous. We will never become lovely. Each of us has the old nature in which no good dwells. In [Romans 7:18](#) Paul says, "For I know that in me (that is, in my flesh,) dwelleth no good thing . . ." It is a shoe that really pinches to be told that there is no good in man at all. There never has been and never will be anything good in us. This is why we cannot produce anything good. This is why God gives us a new nature when we are saved, and why the old nature eventually must be destroyed.

God saw no good in Israel. But He heard Israel's cry in bondage and redeemed them. God saw our desperate condition and saved us. God had a plan, but He did not ask the human race what they thought about it. God did not say, "This is my plan for your salvation. If it pleases you, I will go through with it." No sir! God the Father so loved the world that He sent His Son to die for the sins of the world. The Son agreed to come, and the Father agreed to save anyone who trusted Jesus Christ for salvation. God says to us, "This is the salvation I offer you. Take it or leave it." He wants us to take it but leaves the choice up to each individual.

There was a little Scottish lady who worked hard taking in washing in order to send her son to the university. When he came home for vacation, his mind was filled with doubts about God from the liberal teaching he had received. He did not want his mother to know about the change in his thinking. She kept telling him how wonderful it was of God to save her and how she knew she was saved. Finally he could not listen to more of her talk and said, "Mother, you do not seem to realize how small you are in this universe. If you lost your soul, God would not miss it at all. It would not amount to anything." She did not reply right away but kept putting dinner on the table. Finally she said, "I've been thinking about what you said. You are right. My little soul does not amount to much; I would not lose much and God would not lose much. But if He does not save me, He will lose more than I will. He promised that if I would trust Jesus He would save me. If He breaks His word, He will lose His reputation and mar His character."

This is what God is saying to mankind. There was nothing attractive about the children of Israel but He heard their cry. There is nothing lovely about us either that would cause Him to save us. God made a covenant with Abraham, Isaac, and Jacob that promised the redemption of Israel. He also agreed to save anyone that trusts Jesus Christ as Savior. Grace is love in action. He saves us by His grace, and His great love has provided redemption.

Chapter 3

THEME: The call of Moses; the commissioning of Moses

Moses' forty years in Midian have come to an end. All of his schooling in Egypt was not enough to prepare him for his great work of delivering Israel from bondage. God equipped him for this task by forty years of preparation in the desert area of Midian.

The Call Of Moses (3:1-14)

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed [[Exod. 3:1-2](#)].

Moses turned aside to see why the bush was burning but was not consumed. One of the greatest proofs of the accuracy of Scripture is the existence of the nation Israel. Years ago an emperor of Germany asked his chaplain the question, "What is the greatest proof that the Bible is the Word of God? That proof is somewhere in my kingdom." Without hesitation the chaplain said, "The Jew, sir. He is the proof." He is the burning bush that ought to cause the unbeliever to turn aside and take a look today. It is amazing that he has existed down through the centuries. From the days of Moses to the present hour he has been in existence. Other nations have come and gone, and he has attended the funeral of all of them. He is still around. Israel has been in the fire of persecution from the bondage in Egypt through the centuries to the present hour. But like the burning bush Israel has not been consumed.

By the way, when is the last time you saw a Midianite? Have you seen the flag of Midian? Do you know anything about the government of Midian? You do not and I do not because Midian is gone. It has disappeared.

The angel of the Lord who appeared to Moses is none other than the pre-incarnate Christ. Some people would debate this conclusion, but this is my conviction after years of studying the Word of God.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground [[Exod. 3:3-5](#)]

God had to correct Moses' manners. Although Moses had been brought up in the court of Pharaoh, he didn't know enough to take off his shoes in the presence of a holy God. And I'm afraid many folk today get familiar with God. God is teaching him a great lesson about the holiness of God. We need to learn this lesson too.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God [[Exod. 3:6](#)].

Moses did not look upon God. If he had, he would have looked upon the revelation of God, the Lord Jesus Christ veiled in human form. It can still be said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath

declared him" ([John 1:18](#)). The only way you can know God is through the Lord Jesus Christ.

And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites [[Exod. 3:7-8](#)].

When God redeems, He not only redeems from something, He always redeems unto something. We have been saved from sin unto holiness and heaven. Paul explains this concept in [Ephesians 2:5-6](#): "Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." God has raised us up and given us a position in Christ. If you are saved today, you are completely saved. You will be just as saved a million years from now as you are today because you are in Christ. You have been brought out of Adam and put in Christ. You have been brought out of death and put into life. You have been brought out of darkness and put into light. You have been brought out of hell, if you please, and put into heaven. That is redemption: it is out of and into.

God said, "I am going to take the children of Israel out of bondage and into a good land." That is the salvation of God. That is redemption.

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? [[Exod. 3:9-11](#)].

Do you notice what has happened to Moses? Forty years before this moment, he was ready to deliver Israel. He was cocky and almost arrogant. He slew an Egyptian and delivered one of his brethren from persecution because he thought his act would be understood. He thought he could deliver Israel by himself. He found that he could not, and God took him to the back side of the desert for special training that would fit him for the job. He learned how really weak he was. He learned he could not deliver Israel by himself.

Now Moses is saying to God, "Who am I? I cannot do what you are asking me to do." My friends, now God can use him. This is God's way of training all of His men. God had to take the boy David who could slay a giant and put him out into the caves and dens of the earth where he was hunted like a partridge. He found out how weak he was. Then God could make him a king.

Elijah the prophet was brave enough to walk right into the court of Ahab and Jezebel and tell them that "... there shall not be dew nor rain these years, but according to my word" ([1Kings 17:1](#)). Elijah was not as brave as he seemed. God put him out in the desert where He trains His men. Elijah drank from a brook. There was a drought that caused the brook to dry up. He watched the brook grow smaller and smaller and said, "My life is no more than a dried up brook." He was right. Then Elijah spent some more time eating out of an empty flour barrel. He found out he was nothing and God was everything. When Elijah realized this, God used him to face the prophets of Baal and bring down fire from heaven.

Paul puts it this way, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" ([2Cor. 12:10](#)). This certainly is a paradox. It is, however, what God was teaching Moses. When Moses learned that he could not deliver Israel, but that God could do it through him, God was ready to use him.

One of the reasons many of us are not used of God today is we are too strong. Have you ever stopped to think about that? God cannot use us when we are too strong. It is out of weakness that we are made strong. The apostle Paul said, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" ([1Cor. 1:27](#)). Moses and Paul recognized that God could move through them when they were weak. It is amazing what God can do through a weak vessel.

And he said, Certainly, I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? [[Exod. 3:12-13](#)].

This question Moses asked is a natural one. I am sure all of us would have asked the same question. Moses was afraid that the children of Israel would not accept him. He did not know how to explain God to them. He did not know how he was ever going to get the Israelites to this mountain of God. These were the problems Moses faced. Notice how God answered him.

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you [[Exod. 3:14](#)].

There is undoubtedly more included in the name "I AM" than has ever been brought out, but there are several things of primary importance that should be considered. The name "I AM" is a tetragram, or a word of four letters. We translate it JEHOVAH. It has also been translated as YAHWEH. How do you pronounce it? It became a sacred name, a holy name, to the children of Israel to such an extent they actually forgot how to pronounce it. To avoid profaning His name, they did not use it. Which name, then, is correct? Is it Jehovah or Yahweh? No one knows. But "I AM" is God's name.

In Genesis God is Creator. He is Elohim, the mighty God, the self-existing One; I AM WHO I AM. This is the God who is sending Moses to deliver the children of Israel.

[Psalm 135:13](#) says, "Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations." The name "LORD" in this verse can be translated "I AM WHO I AM." It is important to see that this name speaks of the fact that GOD IS.

The Commissioning Of Moses (3:15-22)

The time had come for the fulfillment of Joseph's promise as stated in [Genesis 50:25](#): ". . . God will surely visit. . . ."

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations [[Exod. 3:15](#)].

God had appeared to Abraham, Isaac, and Jacob. This same God was sending Moses to the children of Israel, and the procedure he was to employ is given in the next few verses.

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go [[Exod. 3:16-20](#)].

God has given Moses the agenda and course to follow. He is to tell the elders of Israel about God's plan of deliverance. Then he and the elders are to go to Pharaoh and ask to be allowed to journey three days into the wilderness to sacrifice to their God as a nation. The intention was to break gently Israel's plan to Pharaoh rather than bluntly stating, "We are leaving and going back to the land of Canaan for good."

God tells Moses that Pharaoh will refuse to let Israel go. Pharaoh's refusal in this matter will open up God's campaign against the gods of Egypt. After that campaign, even though God will show His mighty wonders, Pharaoh will still steadfastly refuse to let Israel go. God will then bring plagues that will cause Pharaoh to change his mind and

send Israel on its way from Egypt. God has a plan to deliver Israel, and deliver them He will.

And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians [[Exod. 3:21-22](#)].

The word borrow in this passage does not mean to steal but to collect back wages. The Israelites had been slaves without pay. God tells them to collect their back wages for several hundred years' work. They would leave Egypt recompensed for years of toil. God was caring for His people.

Chapter 4

THEME: Moses' objections to being Israel's deliverer; Aaron becomes Moses' spokesman: Moses returns to Egypt

This chapter tells us of the return of Moses to Egypt and the marvelous way in which God deals with his misgivings. Moses has many questions in his mind and many hurdles to surmount but God has an answer for every objection of Moses.

Moses' Objections To Being Israel's Deliverer (4:1-13)

Moses had several reasons why he felt he was the wrong man for the job God wanted him to do.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

And the LORD said unto him, What is that in thine hand? And he said, A rod [[Exod. 4:1-2](#)].

In the days to come Moses would use the rod in many different ways. It would become his badge of authority. It would be a testimony to Israel and Egypt of God's presence with Moses. It would also serve as a source of strength to him.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it [[Exod. 4:3](#)].

When Moses cast the rod to the ground, it became a vicious monster. Note that there is no power in the rod. It is simply an instrument and can be used by Satan as well as by God. For example, liken a dollar bill to the rod. The dollar can be used to help pay for a murder or for prostitution, gambling, liquor, etc. In other words that dollar can become a serpent. Only when that dollar, or the rod, is put in the hand of a man of God who is moved by the power of God can it be used for God. This is an important lesson God is teaching in this passage.

And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand [[Exod. 4:4](#)].

Many people consider the automobile, radio, and television to be of the Devil. The Devil can use all of these instruments, but they can also be used for God. Grab that serpent by the tail, friends! Use your automobile to take some dear saint to church or some of your unsaved friends to hear the Word of God preached. Support Christian programs on television and radio. Do your part to make the media an instrument of God rather than an instrument of the devil. You make them a rod in the hand of God.

God called Moses to deliver the children of Israel from the bondage of Egypt. He trained him for forty years in the desert and commissioned him at the burning bush. This man, who at one time was so eager that he ran ahead of God, is now reluctant to accept his God-given office of deliverer. He began to give God his objections and God put a rod in his hand. He learns that when the rod is used according to the will of God in the hand of a man yielded to God, it becomes his badge of authority. In addition to the rod, however, God gives Moses another token of assurance and teaches him an important lesson as he is about to assume the great responsibility of leading Israel out of Egypt.

And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign [[Exod. 4:6-8](#)].

The great message here is for Moses in particular. His bosom speaks of his inner life. [Proverbs 4:23](#) says, "Keep thy heart with all diligence; for out of it are the issues of life." In other words, the hand will do the bidding of the heart. God wanted to put the rod in the hand of a man yielded to Him. Now he wants Moses' hand to be in accord with his heart. The Lord made this statement in [Matthew 7:17](#): "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Then in [Luke 6:45](#) the Lord says, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." God is saying to Moses that He wants his hand and his heart. God is saying the same thing to us today. God does not want our money and our abilities. God wants you and He wants me. If He gets us, then He will get the rest, too.

Moses put his hand in his bosom and it came out leprous. He put his hand into his bosom again and it came out clean. Out of your heart will ultimately come what you are. God wanted that rod in the hand of a man yielded to Him. He wanted that man's hand to move in the same direction as his yielded heart. This is the great lesson God had for Moses, the children of Israel, and for us today.

And Moses said unto the LORD, O my Lord, I am not eloquent,
neither heretofore, nor since thou hast spoken unto thy servant:
but I am slow of speech, and of a slow tongue [[Exod. 4:10](#)].

Moses now offers another objection. He says, "Lord, you need an eloquent speaker for the job and I cannot speak well." Moses is quite able to speak when it is time, but he is giving an excuse. He feels inadequate.

And the LORD said unto him, Who hath made man's mouth? or
who maketh the dumb, or deaf, or the seeing, or the blind? have
not I the LORD?

Now therefore go, and I will be with thy mouth, and teach thee
what thou shalt say [[Exod. 4:11-12](#)].

God is telling Moses that He not only wants his hand but He wants his mouth also. He promises to be with Moses' mouth and teach him what to say. Out of the heart proceed the issues of life and "what is in the well of the heart will come up through the bucket of the mouth." God wanted the heart of Moses.

And he said, O my Lord, send, I pray thee, by the hand of him
whom thou wilt send [[Exod. 4:13](#)].

Moses is trying to find a substitute.

Aaron Becomes Moses' Spokesman (4:14-18)

And the anger of the LORD was kindled against Moses, and he said,
Is not Aaron the Levite thy brother? I know that he can speak well.
And also, behold, he cometh forth to meet thee: and when he
seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth: and I
will be with thy mouth, and with his mouth, and will teach you
what ye shall do.

And he shall be thy spokesman unto the people: and he shall be,
even he shall be to thee instead of a mouth, and thou shalt be to
him instead of God [[Exod. 4:14-16](#)].

Moses made a great mistake in asking God for a spokesman. God allowed it, but He did not want a divided command. You will find out that it caused problems as the children of Israel journeyed through the wilderness. In the Book of Numbers we will discover that Aaron was involved in making a golden calf for Israel to worship while Moses was on Mount Sinai! This was a terrible blunder on the part of Aaron, and it came as the result of a divided command. Other problems crop up in the Book of Numbers. God did not need Aaron for the job of delivering the children of Israel; all He needed was Moses. Moses was reluctant to trust God all the way, and God had to send another man with him. We need to recognize our weakness, but when God calls us to do a job we should respond with trust. God will enable us to do the job He calls us to do.

And thou shalt take this rod in thine hand, wherewith thou shalt do
signs.

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace [[Exod. 4:17-18](#)].

Moses Returns To Egypt (4:19-31)

And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life [[Exod. 4:19](#)].

There is a new Pharaoh in Egypt. The Pharaoh who had ordered Moses' death is now dead and Moses can safely return to Egypt.

And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go [[Exod. 4:20-21](#)].

The fact that God says He will harden Pharaoh's heart has always presented a problem. This problem comes up again when we consider the plagues, and we will study it then in more detail and arrive at a satisfactory solution.

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn [[Exod. 4:22](#)].

God did not call the individual Israelite a son of God, but He did say of the nation, "Israel is my son, even my firstborn."

And I say unto thee, Let my son go, that he may serve me: and if thou refused to let him go, behold, I will slay thy son, even thy firstborn [[Exod. 4:23](#)].

God was very lenient in dealing with Pharaoh and the Egyptians. He told Pharaoh at the beginning of the contest, "Either let my son Israel go or I will slay your son." God sent many plagues before He touched the firstborn of Egypt, giving him ample time to acknowledge the true God and let Israel go, but Pharaoh did not avail himself of the opportunity.

And it came to pass by the way in the inn, that the LORD met him, and sought to kill him [[Exod. 4:24](#)].

This is a strange verse, but it reveals the third real objection of Moses. He had neglected to circumcise his sons. Circumcision was the evidence or seal of the covenant of God made with Abraham. If Moses would proclaim God's will to others, he too had to be obedient to God's will. God had to forcibly remind Moses of his disobedience.

Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

So he let him go: then she said, A bloody husband thou art,
because of the circumcision [[Exod. 4:25-26](#)].

This incident is difficult to understand, and we must retrace our steps somewhat to examine the problem. When Moses fled as a fugitive from Egypt, he went to the land of Midian. The Midianites were the offspring of Abraham and Keturah. These people were monotheistic. They were not idolaters but worshiped one God. Moses felt at home with these people. He became close friends with the priest of Midian who had seven daughters. Moses married his daughter Zipporah -- a name that sounds like a modern gadget to take the place of buttons. Actually, as we have said before, her name means "sparrow" or "little bird." The wife of Moses was the first "Lady Bird."

God blessed Moses' home in the beginning. His first son Gershom, meaning "stranger", was born in Midian. Moses had been a stranger in his land, but he had made it his home.

In Moses' married life, unfortunately, there was a problem. God called Moses at the burning bush and commissioned him to go to Egypt. Pharaoh was dead and it was safe for Moses to return. As Moses started his journey to Egypt, God attempted to kill him. Why? Moses had neglected the rite of circumcising his son. Circumcision was the badge and seal of God's covenant with Abraham that was designed to teach the Israelites to have no confidence in the flesh. The flesh was to be cut away, and each Israelite was to place his trust in God.

[Genesis 15:6](#), [Psalm 106:31](#), [Romans 4:3](#), and [Galatians 3:6](#) tell us that Abraham believed God and it was counted unto him as righteousness. Isaac and Jacob followed the example of Abraham. They were Israelites by birth, but circumcision was the badge of it. It was an act of faith for them to perform that rite. Circumcision was the evidence that a man was the son of Abraham. It was an evidence of their faith.

Apparently Zipporah had resisted the ordinance of circumcision, and Moses had not insisted upon it. Perhaps Moses did not feel this act was so important, and obviously his wife felt it was a foolish and bloody thing to do. At any rate, Moses did not want to precipitate a marital rift. Moses' wife was not atheistic; she was monotheistic. She was simply resisting the ordinance of God, and Moses did not want to make an issue of it. Moses could stand up against Pharaoh, but he could not stand up against his wife. Moses could tell Israel when they were wrong, but he did not oppose his wife when she was wrong.

Moses obviously thought he could get away with this area of disobedience. He just let it slide like many Christian workers do who neglect their own families while trying to fix up other people's families. God intervened in Moses' life. He waylaid him on the way to Egypt and revealed to him the seriousness of the situation. There is a real danger when husband and wife do not agree completely in spiritual matters. That is the reason Scripture warns against believers and non-believers getting married.

It was Zipporah who performed the rite of circumcision upon their son to save the life of Moses. Therefore what she did was an act of faith on her part. She claimed the promise of the covenant with Abraham -- the redemption of blood with no confidence in the flesh. After the circumcision of their son, perhaps when they reached Egypt, Moses saw the

problem, and sent her back home to be with her father. Later on the wilderness march we shall see that Jethro, Moses' father-in-law, brought Zipporah to him and they were reconciled.

And the LORD said to Aaron, Go into the wilderness to meet Moses.
And he went, and met him in the mount of God, and kissed him.

And Moses told Aaron all the words of the LORD who had sent him,
and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of
the children of Israel:

And Aaron spake all the words which the LORD had spoken unto
Moses, and did the signs in the sight of the people.

And the people believed: and when they heard that the LORD had
visited the children of Israel, and that he had looked upon their
affliction, then they bowed their heads and worshipped [[Exod.
4:27-31](#)].

This is a great worship scene that we have here. These people come now to faith in God. And it will be on this basis that God will lead them out of the land of Egypt.

Chapter 5

THEME: Moses' appeal for Israel's deliverance; the increase of Israel's burden; Moses' prayer

Chapter 5 begins the contest with Pharaoh. The plagues are leveled against the idolatry of Egypt. It is actually a battle of God with the gods of Egypt. Moses returned to Egypt after an absence of forty years. The deliverer is prepared now to deliver his people. He was to assemble the elders of Israel, and they were to go to Pharaoh and present their request. Pharaoh refused to let Israel go, and this opened the struggle between God and the gods of Egypt.

The plagues were not haphazard. God did not send a plague of frogs and then say, "I wonder what calamity I should send next." Probably nothing was ever quite so organized and meaningful as these plagues. They were directed very definitely toward the idolatry of Egypt.

Pharaoh asked the question, "Who is the Lord? I do not know Him, and I do not intend to let Israel go." So God introduced Himself and did it by bringing plagues on the land of Egypt. In [Exodus 7:5](#) the Lord makes it very clear what He has in mind: "And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." God used the plagues to deliver His people and to let the Egyptians know who He was.

Each plague was leveled at a different god of Egypt. There were thousands of temples, millions of idols, and about three thousand gods in Egypt. That will outdo anything we have in this country today. There was power in the religion of Egypt. The Egyptians were not fools. We have transistor radios, color television, and have been to the moon, but that

does not mean we are superior. All of our knowledge is based on that which has been handed down from the past. We have been building upon the knowledge that has come to us through the centuries. Paul makes it clear that there was power in the Egyptian religions in [2Timothy 3:8](#) when he says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." The power in Egyptian religion was satanic and Satan grants power to those who worship him. The oracle at Delphi in the Greek periods is an example of it.

God directed His plagues against the idolatry in Egypt, against Pharaoh, and against Satan. It was a battle of the gods. [Exodus 12:12](#) confirms it: "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD." God exposed the gods of Egypt as false, and He revealed to Israel His ability to deliver them. These Israelites had been born in the brickyards in the midst of idolatry, and God had to show them that He was superior.

A brief outline of each plague might be helpful at this point in order to see that there was some sense to them. When Moses first stood before Pharaoh, he changed his rod into a serpent. The wise men of Egypt performed the same miracle. This reveals that Satan has definite powers. After this demonstration came the ten plagues.

1. Water turned to blood ([Exod. 7:19-25](#)): The fertility of the land of Egypt depended upon the overflow of the Nile River to bring it both fertilizer and water. Therefore this river was sacred to the god Osiris -- whose all-seeing eye is found in many Egyptian paintings. Pagan rites were held every spring when the river brought life out of death. When the water was turned to blood, it brought death instead of life. The wise men of Egypt also imitated this plague with their sorcery.
2. The plague of frogs ([Exod. 8:1-15](#)): One of the most beautiful temples in Memphis was the temple to Heka, the ugly frog-headed goddess. It was an offense to kill the sacred frog, but if you found them in your house, bed, food, and underfoot everywhere, as the Egyptians did, you might feel like killing them. But they were sacred. The wise men also duplicated this plague which might indicate that their success up to this point was accomplished by sleight-of-hand tricks or some similar magical device.
3. The plague of lice ([Exod. 8:16-20](#)): The Egyptians worshiped the earth-god Geb. But "the dust of the land became lice throughout all the land of Egypt." This which was sacred to Geb they now despise. Pharaoh did not ask that this plague be taken away, and the Egyptian sorcerers could not reproduce this pestilence. They seem to have acknowledged that the One who brought this plague was supreme over the gods of Egypt.
4. The plague of flies ([Exod. 8:20-32](#)): It is thought by some that the swarms of flies were actually masses of the sacred beetle. And Khepara was the beetle-god. The beetle, or scarab, is found in the Egyptian tombs and speaks of eternal life. These beetles were sacred to Ra the sun-god.
5. The plague of murrain ([Exod. 9:1-7](#)): Murrain was a disease that affected cattle. The second largest temple that Egypt ever built was located in Memphis and was for the

worship of the black bull Apis. You could say that this plague caused the Egyptians to worship a sick cow!

6. The plague of boils ([Exod. 9:8-17](#)): The priests of all the religions of Egypt had to be spotless -- with no mark or blemish on their bodies -- in order to serve in the temples. Well, they had a moratorium on worship in Egypt during this period because of the boils that were on all the priests. None of them could serve anywhere. It was actually a judgment on the entire religion of Egypt.

7. The plague of hail ([Exod. 9:18-35](#)): God demonstrates His power with the plague of hail over the sky-goddess who is powerless in her own domain.

8. The plague of locusts ([Exod. 10:1-20](#)): The judgment of the locusts was against the insect gods. The plague of locusts meant the crops were cursed. This was an evidence of the judgment of God as found in the books of Joel and Revelation also.

9. The plague of darkness ([Exod. 10:21-29](#)): God moved in with darkness against the chief god that was worshiped -- the sun-god Ra. The sun disc is the most familiar symbol found in Egyptian ruins. The plague of darkness shows the utter helplessness of Ra.

10. Death of the firstborn ([Exod. 11](#) -- [Exod. 12:36](#)): According to the religion of Egypt, the firstborn belonged to the gods of Egypt. In other words, God took what was set aside for the gods of Egypt. God was teaching the Egyptians who He was. He was convincing Pharaoh that he was God. Also He was bringing His own people to the place where they were willing to acknowledge Him as their God. This was the final act of judgment that would free Israel from Egyptian bondage.

It is important to understand that there was purpose in the plagues of Egypt. God challenged the gods of Egypt to a contest and defeated them.

You can imagine the idolatry that was in the land of Egypt. Yet God through Isaiah predicted that the time would come when every idol would disappear from Egypt. And today Egypt is a Moslem country that does not permit idols at all. Every idol has disappeared, as God said they would.

Moses' Appeal For Israel's Deliverance (5:1-5)

In chapter 5 the contest begins with Pharaoh and the battle begins with the Egyptian gods.

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness [[Exod. 5:1](#)].

Sacrificing to God in the wilderness was the first step toward Israel's freedom. Moses and Aaron did not rush into the presence of Pharaoh and say, "Let my people go. We are leaving Egypt and going to the Promised Land." They simply requested that Israel be allowed to go out into the wilderness and worship. They were preparing Pharaoh and softening him up for what would ultimately come. Now notice the reaction of Pharaoh.

And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go [[Exod. 5:2](#)].

The expression "Let my people go" has been made famous in a picture. I wish we could make the question "Who is the Lord?" famous. It is the best question of all today because you have to know Him before there can be any deliverance for you. Pharaoh made two definite statements: (1) I do not know the Lord, and, (2) I do not intend to let Israel go. In a short time Pharaoh would become acquainted with the God of Israel in a terrible way, and he would let the Israelites go.

And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword [[Exod. 5:3](#)].

God wants us to worship Him. He will judge us if we do not take this step now.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens [[Exod. 5:4-5](#)].

Moses had been having mass meetings with his people. They were restless and wanted to leave Egypt. Pharaoh saw the problem this presented, and his answer was to send them back to the brickyards. This is exactly what he did and increased their difficulties at the same time.

The Increase Of Israel's Burden (5:6-21)

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God [[Exod. 5:6-8](#)].

Pharaoh thought Israel was asking for a holiday. He reasoned that if they wanted some time off, they must not be working hard enough. Straw was withheld from them, and they were forced to produce the same number of bricks and gather the straw too. Their daily tasks increased so that they served with rigor.

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.

Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish aught from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us [[Exod. 5:15-21](#)].

The children of Israel blamed Moses and Aaron for their increased burden. They accused these two men of hindering rather than helping them and of giving Pharaoh an excuse to make life more unbearable for them.

Moses' Prayer (5:22-23)

And Moses returned unto the LORD, and said, Lord, wherefore has thou so evil entreated this people? why is it that thou hast sent me?

For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all [[Exod. 5:22-23](#)].

Moses is impatient. He is complaining to God. "I've come down here to deliver them at Your instructions. But instead of letting them go, Pharaoh has only made life more difficult for the children of Israel." Moses could not see the entire picture, but God was moving slowly and patiently to work out His plan. In chapter 6 God encourages Moses and the children of Israel and renews His promise to deliver them. God has much to teach Moses, the Israelites, the Egyptians, and Pharaoh.

Chapter 6

THEME: Jehovah's answer to Moses' prayer; a partial genealogy of Israel; renewal of Moses' commission

Chapter 6 is a continuation of the last part of chapter 5. The time for the plagues to descend upon Egypt is at hand. The battle of the gods is about to begin. What has led up to this moment? In retrospect we find that the first thing Moses, Aaron, and the elders of Israel did was ask Pharaoh for permission to go out into the wilderness and sacrifice unto the Lord for three days. Pharaoh's answer was no because he "did not know the Lord." He then increased the burden of the Israelites. The children of Israel complained to Moses who in turn complained to the Lord.

God wanted to assure Moses of who He was and what He was going to do. The God of Abraham, Isaac, and Jacob had heard the groanings of Israel and was going to deliver them. God wanted Moses to look at the past history of Israel and see how He had kept

them. God had demonstrated time and time again His love for Israel and His desire to help them. God had intervened many times in their behalf.

God also intervenes in our behalf today. I am certain He has for me -- maybe you are not sure of God's working in your life. [Philippians 1:6](#) says: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." God knows our needs today. He knows our desperate condition. He can and wants to help us just as He helped Israel in Egypt.

Jehovah's Answer To Moses' Prayer (6:1-13)

Jehovah, the self-existing One, speaks to Moses to give him encouragement, hope, and confidence.

Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land [[Exod. 6:1](#)].

Jehovah is telling Moses that He is THE LORD. He does not have to make preparations for the future. He is self-existing and needs no reserve. God is not dependent upon anything in creation. He does not lean upon anything; rather, all of creation leans upon Him for support. God wanted Moses to lean upon Him too.

And God spake unto Moses, and said unto him, I am the LORD:

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant [[Exod. 6:2-5](#)].

God is telling Moses that He had appeared to Abraham, Isaac, and Jacob -- but not as Jehovah. God, as Jehovah, was going to redeem His people, adopt them as His own, deliver them from bondage, and lead them to the Promised Land. By all of this they would know God as Jehovah, a part of His character that He had not revealed to Abraham, Isaac, and Jacob.

In [verses 6](#) to 8 God reveals the seven "I wills" of redemption. These verses paint a marvelous portrait picture for us today and were a great encouragement to Moses in that day. God announces who He is and what He is going to do. We have a Savior today who tells us who He is and what He is going to do. He is able to save to the uttermost all who come to Him.

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD [[Exod. 6:6-8](#)].

The seven "I wills" of redemption are:

1. I will bring you out from under the burdens of the Egyptians.
2. I will rid you out of their bondage.
3. I will redeem you with an outstretched arm.
4. I will take you to me for a people.
5. I will be to you a God.
6. I will bring you into the land.
7. I will give it to you for an heritage.

I will bring you out from under your burdens: The corollary and parallel to our redemption in Christ is found in this statement. We carry a burden of sin today. The things of the world are an oppression to the heart. We are told not to love the world. God can deliver us from the burden of sin through faith in Jesus Christ.

I will rid you out of bondage: God will deliver you from the slavery of sin. I received a remarkable letter from a man that bears out the fact that God is able to deliver from the bondage of sin. This man is brilliant but he lived in sin. He has had at least six illegitimate children as the result of affairs with that many women. And the work by which he made a living was not altogether honest. This fellow had as checkered a career as anyone I have ever heard about. Then he began listening to our Thru The Bible radio broadcast day after day, and the Word of God reached into his life. As he drank in the truths of the Bible, the darkness began to roll away, and the light broke through into his heart and life. He realized he was not trusting the Lord Jesus Christ as his Savior. God redeemed this man. Redemption is His business.

The Israelites were in the land of Egypt living a life of bondage. God said, "I am going to take you out of this place. I am going to rid you of your bondage."

I will redeem you with an outstretched arm: This is the mighty bared arm spoken of by Isaiah the prophet: "Who hath believed our report? and to whom is the arm of the LORD revealed?" ([Isa. 53:1](#)) Well, I don't know to whom it is being revealed. God is doing a work of redemption in the hearts and lives of men and women today. Each of us needs a Savior from sin because we are corrupt in His sight. He loved us enough to die for us in order that we might be saved. If He was willing to do that, we must be willing to come as sinners to the Lord. If we place our faith in the work of Jesus Christ for us, we will be saved. God has a great plan of salvation but man must come to Him for it. He will redeem you with an outstretched arm.

I will take you to me for a people: Just think -- God has lifted us out of the muck and mire of sin and made us His sons by faith in Christ Jesus! Now He tells us, "I will be to you a God." God does not save us and then run off and leave us. He wants to be our God. If you are really saved, you will not go on living as if God does not exist. If you have

trusted Jesus Christ as Savior, it will transform your life. He will become your God and you will bow down to Him and acknowledge who He is. God wants to redeem you. He wants you to know Christ as Savior and Lord. He wants you to know you are saved. He wants to be your God. He wants us for His people.

I will be to you a God: God chose believers in Christ before the foundation of the world which places it before all time -- in eternity past. The reason for the choice was not found in the believers, but in the all-wise purpose of God. He does not struggle to love His own in spite of their failures. God loves His own because it is His nature to love. He wants to be our God.

I will bring you into the land: The land is Canaan. It was promised by God to Abraham, Isaac, and Jacob. Canaan is not a picture of heaven. It is a picture of the Christian life as believers should be living it. Canaan typifies the heavenlies where we are blessed with all spiritual blessing -- the believer has to walk worthy of his high calling for perfect enjoyment of spiritual blessing. This is done through the filling of the Spirit ([Eph. 4:1](#) -- [Eph. 5:18](#)). There are also warfare and battles to win. Believers sometimes live as if they are bankrupt in the wilderness of the world and never enter into the riches of His grace and mercy. Are you living today in the life, light, and love of a living Savior?

I will give you the land for an heritage: Paul, in the fifth chapter of Romans, makes it clear that we have been justified by faith and have peace with God through the Lord Jesus Christ. We have access to Him. We have joy in the midst of trouble. We have been given the Holy Spirit of God to indwell us, and the love of God has been made real to us. We have been delivered from the wrath to come and are saved from the Great Tribulation period. What kind of salvation do you have, friend, that you talk about but has not transformed your life or redeemed you from something? These verses tell of our heritage and picture our salvation.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage [[Exod. 6:9](#)].

Your heart must go out to the children of Israel at a time like this. They found it impossible to believe Moses because he had not helped their cause but had only been responsible for their increased burden.

And the LORD spake unto Moses, saying,

Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt [[Exod. 6:10-13](#)].

Moses was not accepted by the children of Israel; he was not accepted by Pharaoh. God told him to speak to Pharaoh again and Moses is reluctant to go. His eyes are on the circumstances rather than on God.

A Partial Genealogy Of Israel (6:14-27)

In the midst of all these difficulties and circumstances we come to a very strange occurrence. God is careful to list the families of Israel again -- an important item as far as the Old Testament is concerned. Frankly, reading all these names is boring to me and puts me to sleep, but they are important and thrilling to God. He is insistent that the genealogies be recorded. God wants us to know who we are reading about and who His children are. God feels the same way about you and me. He wants us to be the sons of God through faith in Christ.

These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel. . . . And the sons of Simeon. . . . And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari; and the years of the life of Levi were an hundred thirty and seven years [[Exod. 6:14-16](#)].

Gershon, Kohath, and Merari are the three sons of Levi. They are the men who will take the tabernacle through the wilderness.

And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. . . . [[Exod. 6:18](#)].

Moses had not mentioned his parents by name. They were ordinary people, and they were in slavery. They were members of the tribe of Levi. That is all Moses told us.

And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years [[Exod. 6:20](#)].

In this passage the parents of Aaron and Moses are named -- Amram and his wife Jochebed. The question has been asked, "Why wasn't the life of Aaron in as much jeopardy as the life of Moses when the command to kill the Hebrew babies was given by Pharaoh?" The answer is simply that Aaron was older than Moses, and the decree had not been made yet. It was not until Pharaoh saw how quickly the Israelites were increasing in number that he issued his orders.

The next few verses continue to deal with the genealogy and I want to pick up my train of thought with [verse 26](#).

These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron [[Exod. 6:26-27](#)].

We saw in [verse 12](#) that Moses was discouraged. Neither the circumcised nor the uncircumcised will accept him. At this juncture God steps in and gives the background of who Moses is. He has to live up to his claims before he can deliver the children of Israel.

There are those today who say that it is not essential to believe the virgin birth of Christ. I say that it is absolutely essential to believe it. It is part of the credentials of Christ. You do not have to trust in His virgin birth to be saved -- when I came to Christ I had never heard of the virgin birth. You must trust in His death and resurrection to be saved. But when you are saved, you will come to know Him. And when you know Him, you'll find out He's virgin born. If He was not virgin born, then you have made a mistake in trusting Him because He is not who He claims to be. No one who is truly saved will deny the virgin birth of Jesus Christ.

It is also essential that Moses and Aaron are who they claim to be. It has been forty years since Moses left Egypt. In the meantime he has married the daughter of the priest of Midian. Now here he is back in Egypt. Who is he anyway? This genealogy tells who he is. He belongs to the tribe of Levi, and his father and mother are Amram and Jochebed. The genealogy provides the necessary credentials for Moses to accomplish the work he is sent to do in the land of Egypt.

Renewal Of Moses' Commission (6:28-30)

On the basis of the credentials, God renews His call to Moses and Aaron.

And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me? [[Exod. 6:28-30](#)].

Moses is making excuses again. It is not a very pleasant task he has to perform. He has been rejected all along the way. Even after he shows his credentials of being in the tribe of Levi, he is rejected. Now Levi was the son of Jacob, Jacob was the son of Isaac, and Isaac was the son of Abraham. God made the promises concerning the children of Israel to Abraham. "I'm in the right line," says Moses, "but I hesitate to go." Moses does not have much faith.

Chapter 7

THEME: The renewal of Moses' commission -- continued; the Egyptian magicians; the first plague -- water turned to blood

The battle between the Lord God of Israel and the Egyptian gods has not yet been joined, but we are coming to it now. God has been preparing the children of Israel, Moses and Aaron, and even old Pharaoh for the engagement.

Moses is going to stand before Pharaoh, but Aaron will do the speaking. Was Moses tongue-tied, did he stutter, or did he have some other speech impediment? My personal

feeling is that Moses' problem was psychological. After forty years in the wilderness he may have felt inadequate and fearful.

God wanted to make it very clear, however, that He, and not Moses, was going to deliver the children of Israel. By the way, that is one reason it is so difficult for God to move today in our individual lives in the church. There is always some person or some organization who is taking the credit. When we are always getting in the way to take the credit, the mighty bared arm of God is not revealed. God had to put the human element out of the way because He cannot use the flesh. God, speaking through the apostle Paul, tells us this in [Romans 7:18](#), "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." It is difficult for some people to believe that there is no good in man because they rather count on it, especially in a time of emergency. But God does not want our flesh. He cannot use it; He will not use it. God has set the flesh aside, and Aaron will speak for Moses.

The Renewal Of Moses' Commission -- Continued (7:1-9)

And the LORD said unto Moses, See I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet [[Exod. 7:1](#)].

This is one of the finest definitions you will find of a prophet. Moses was going to be a god to Pharaoh. Aaron was going to be the spokesman for Moses. Aaron would be a prophet. A prophet is one who speaks for God, one who has a message from God to the people. A prophet is the opposite of a priest. He comes out from God and goes to the people, but a priest represents the people before God. A priest is not to speak for God and a prophet is not to represent the people. He is to represent God. Aaron is to represent Moses before the people, and Moses is to represent God before both the people and Pharaoh.

Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt [[Exod. 7:2-3](#)].

What does it mean to harden Pharaoh's heart? Did God harden Pharaoh's heart? Yes, but in this way: If Pharaoh were a tenderhearted, sweet fellow who desired to turn to God and was happy to have Moses deliver the children of Israel because Pharaoh wanted to do something for them, then it was mean of God to harden the heart of this wonderful Pharaoh. If that is the way you read it, friends, you are not reading it right. The hardening is a figurative word, which can mean twisting, as with a rope. It means God twisted the heart of Pharaoh. He was going to squeeze out what was in it. God forced him to do the thing he really wanted to do.

Pharaoh was like the politicians of today who will not say what they actually mean. They feel one way and speak another way. Pharaoh did not want to let the children of Israel go, and yet he wanted to appear as a benevolent ruler. He wanted everyone to think he was a

generous man, but in this matter of Israel he was hard. Well, God is going to bring Pharaoh into court and make him admit how he really feels.

There are certain men who have to be taken into court before they will do what they have already agreed to do. A Los Angeles contractor told me that he had to take a man to court before the man would honor a contract. He would not fulfill his obligations until the law got after him. That is what God is doing to Pharaoh. God is bringing Pharaoh into court and saying, "You are going to reveal the thing that is actually in your heart. You cannot say one thing and do something else." God is going to force the king's hand in this particular matter. By the way, this is exactly what God is going to do with every individual that will someday come into His presence. You will be seen as you really are. There will be no more camouflage. This is a rather frightening thing for some of us, is it not?

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them [[Exod. 7:4-5](#)].

In other words, Pharaoh will stand revealed for what he is, and the Lord God of Israel will be revealed for who He is. The Egyptians will know, and the Israelites will have it confirmed, and Moses and Aaron will be justified.

And Moses and Aaron did as the LORD commanded them, so did they.

And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh [[Exod. 7:6-7](#)].

Aaron was three years older than Moses.

And the LORD spake unto Moses and unto Aaron, saying

When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent [[Exod. 7:8-9](#)].

Pharaoh is probably going to ask Moses and Aaron, "Where are your credentials? You have come before me and made this excessive demand upon me; now show me your authority." Aaron's rod was to be the badge of authority.

The Egyptian Magicians (7:10-13)

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent [[Exod. 7:10](#)].

There is some question about the word serpent in this passage because there is very little history concerning the snake in Egypt. Actually the word used here is crocodile. During

the days of Moses there were many of these creatures living in the Nile River and ponds throughout the land. The rod changed into a crocodile.

You will find as we study the plagues that God was dealing with the whole realm of zoology. That is, the gods of Egypt were either animal or bird or insect. Paul wrote about it when he said, "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" ([Rom. 1:22-23](#)).

The Egyptians symbolized everything. They took an abstract idea and put it into the concrete form of an image. They had deities which represented every phase and function of life. They did not miss a thing. They changed monotheism into polytheism. As Sir Wallis Budge has stated it, "They believed in the existence of one great God, self-produced, self-existent, almighty, and eternal." Unfortunately, they felt "that this Being was too great and mighty to concern Himself with the affairs and destinies of human beings." Therefore He "permitted the management of this world . . . to fall into the hands of hordes of 'gods' and demons, and good and bad spirits." This is what the Egyptians believed.

This is the very thing Paul found when he went to Athens. He found a monument to the "unknown God." "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" ([Acts 17:23](#)). If a man worships all of these different gods, he cannot know the living and true God. So the Lord God of Israel attacks the gods of Egypt to show who He is.

The Hebrew word tannin translated "serpent" in this chapter is not translated "serpent" anywhere else in the Bible. In the books of Isaiah and Ezekiel it is rendered "dragon." The word is actually satanic in its meaning, and that is probably why the translators used the word serpent. Regardless of the reason, the fact remains that the Egyptians worshiped the crocodile. It occupied a large place in the worship and religion of Egypt. Sebak was a deity of evil with a crocodile head. Apepi, the perpetual arch enemy of all the solar gods, appeared in the form of a crocodile. The Egyptians engaged in a magical ritual which was performed in the temple of Amen-Ra in the city of Thebes. Apepi lived in the nethermost part of the heaven and endeavored every day to prevent the rising of the sun-god Ra. He stirred up lightning, thunder, tempests, storms, hurricanes, rain, and tried to obscure the light of the sun by filling the sky with clouds, mists, fog and blackness. The Egyptian ritual was an attempt to destroy Apepi. It was a prominent worship of Egypt and the first thing against which God delivers a blow. Aaron's rod is changed into a crocodile!

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments [[Exod. 7:11](#)].

The magicians of Egypt duplicated the miracle of Aaron's rod. Perhaps it would be better to say they imitated the miracle. Whatever and however they did it, they made a pretty good show of it. Paul, however, has a word to say about it in [2Timothy 3:8](#), "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." These magicians resisted the living and true God.

For they cast down every man his rod, and they became serpents:
but Aaron's rod swallowed up their rods.

And he hardened Pharaoh's heart, that he hearkened not unto
them: as the LORD had said [[Exod. 7:12-13](#)].

It is interesting that the Egyptians worship the crocodile and it is Aaron's rod that swallows up their crocodiles. This should have impressed Pharaoh, but it did not. Pharaoh hardened his heart and persisted in his set ways.

The First Plague -- Water Turned To Blood (7:14-25)

And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone [[Exod. 7:14-19](#)].

This is another blow at worship in Egypt. The sacred Nile River is turned to blood. The Egyptians depicted the Nile as Hapi, a fat man with the breasts of a woman which indicated the powers of fertility and nourishment. There was a hymn they sang in the temple to this god which went something like this:

Thou waterest the fields with Ra created . . .

Thou art the bringer of food . . . creator of all good things.

Thou fillest the storehouses . . .

Thou hast care for the poor and needy.

The Nile River was the life-blood of Egypt. But it had to be water to be their "life-blood." Now that river is blood and becomes death to them. What had been a blessing in Egypt is now a curse. This is God's judgment.

And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

And Pharaoh turned and went into his house, neither did he set his heart to this also.

And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

And seven days were fulfilled, after that the LORD had smitten the river [[Exod. 7:22-25](#)].

This plague lasted for seven days. Pharaoh was not convinced this was the hand of God because his magicians were able to duplicate the plague. This is an amazing thing! It was a manifestation of the power of Satan, of course, but they were powerless to change the blood back into pure water.

Chapter 8

THEME: The second plague -- frogs; the third plague -- lice; the fourth plague -- flies

The plagues continue upon the land of Egypt. God is directing His attack against a people immersed in idolatry.

The Second Plague -- Frogs (8:1-15)

Frogs were represented by Heka, a frog-headed goddess. Also Hapi was depicted as holding a frog out of whose mouth flowed a stream of nourishment. This indicates the close relationship between the god of the Nile and the frog goddess, one of the oldest and the mother of goddesses. She was the goddess of fertility and rebirth, the patroness of midwives. One Egyptian picture shows Heka reciting spells to effect the resurrection of Osiris. Also a carving shows her kneeling before the queen and superintending at the birth of Hatshepset.

And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over

the ponds, and cause frogs to come up upon the land of Egypt [[Exod. 8:1-5](#)].

Frogs were everywhere -- in Egyptian bedrooms, in kitchens, in every room in the house, in kneading troughs and in ovens. When they walked, they walked on frogs; when they sat, they sat on frogs. It was a terrible situation. One frog could not do very much, but many frogs caused great consternation. Of course they were sacred and should not be killed.

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt [[Exod. 8:6-7](#)].

Once again the Egyptian magicians duplicated the plague of frogs. This reveals the power of Satan.

Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

And he said, To-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God.

And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only [[Exod. 8:8-11](#)].

It is interesting to note that although the magicians could multiply the frogs, they could not remove them. Pharaoh was so upset by this plague that he was ready to promise anything. God was beginning to force this king to acknowledge who He is.

And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

And they gathered them together upon heaps: and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said [[Exod. 8:12-15](#)].

This passage gives us a more comprehensive picture of the hardening of Pharaoh's heart. We are told that he hardened his own heart. God's part in this was to bring to the surface that which was already there.

The Third Plague -- Lice (8:16-19)

And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said [[Exod. 8:16-19](#)].

Up to this point the magicians were able to duplicate every miracle wrought by the hand of God. For some reason they were powerless to reproduce this plague. If it was by trickery that they duplicated the miracles, at least during this plague they finally acknowledged the finger of God in the plagues. Gradually God was convincing the Egyptians that He alone was God.

The worship of these gods entered into the very life of the Egyptians and into their daily routines. This judgment brought loathing upon Geb, the earth god. Geb was closely related to the earth in all of its states. Geb was the one who made his report to Osiris on the state of the harvest.

The word lice could mean gnats or mosquitoes. Its root means to "cover" or "nip" or "pinch." It is interesting that the nipping, pinching, or covering could not be fulfilled by a gnat or a mosquito. It is, however, a good description of lice. A leading zoologist has said that the mites form an enormous order whose leading function, to a large extent, is to play the scavenger. You can well imagine with the land stinking with frogs that there were crowds of lice. The lice could eventually rid the land of the frogs and could therefore become a blessing as well as a curse.

Regardless of the apparent help the lice might have been, one man tells about his experience with them in Egypt: "I noticed that the sand appeared to be in motion. Close . . . inspection revealed . . . that the surface of the ground was a moving mass of minute ticks, thousands of which were crawling up my legs . . . I beat a hasty retreat, pondering the words of the Scriptures, 'the dust of the land became lice throughout all the land of Egypt.' "

The plague of lice could not be duplicated by the Egyptian magicians. God is beginning to level His judgment against life itself in the land of Egypt.

The Fourth Plague -- Flies (8:20-32)

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

And I will put a division between my people and thy people: to-morrow shall this sign be [[Exod. 8:20-23](#)].

Up until this time the plagues had touched both the lands of Egypt and Goshen where the children of Israel lived. Many people were probably telling Pharaoh that since Goshen was also affected by the plagues, the phenomena of the plagues had a natural explanation. Maybe they attributed the vexation to one of the Egyptian gods. Everything becomes crystal clear at this juncture, however, when God declares that from now on there is to be a distinction, and none of the following plagues will touch the land of Goshen, the home of Israel. From now on, judgment will fall only upon the land of Egypt.

The fourth judgment is the plague of flies. These "flies" were most likely the sacred beetle or scarab as they were known in Egypt. These scarabs, many of gold, are found in the tombs in Egypt. They were sacred to the sun-god Ra. The severity of this plague is reflected in the fact that Pharaoh was willing to reach some sort of compromise with Moses at this time. Notice the proposal that Pharaoh made as the sacred beetle invaded the land.

And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us [[Exod. 8:24-27](#)].

The Egyptian scarab spoke of eternal life. Imagine this most sacred thing becoming a curse to the people and a plague upon the land. Pharaoh wanted to work out a compromise; he made four compromises in all before the plagues came to an end. Moses and Aaron wanted the children of Israel to go three days' journey into the wilderness and

sacrifice. Pharaoh said, "All right, you may sacrifice, but stay in the land." This is the same kind of compromise that many Christians make. It is always satanic. This compromise says we can be Christians but not narrow ones. Be a broad-minded Christian and don't change your life. If your life doesn't change, you are not a Christian. Now don't accuse me of saying you have to perform good works to be a Christian. I didn't say it that way. We are saved by faith in Christ and nothing else -- works are excluded. But when you put your faith in Christ to save you, it will change your life. That is where Christian conduct comes in. The inner man must be changed first. My point is that the contemporary church has made many compromises and for the most part is still in the land of Egypt. You cannot tell the difference today between the average Christian and the average man of the world.

The facts tell us that over fifty percent of the citizens of the United States are members of some religious body. Whenever I am on a plane and they are serving cocktails, I play a game to pass the time. At first I counted the people having cocktails but that became too big an undertaking; so now I just count the people who do not have drinks. The other day I was on a plane where only four people did not take cocktails. Now friends, there must have been some church members on that airplane. They were sacrificing in the land of Egypt. They were broad-minded and did not want to be "square." They wanted to live like the world.

We are in a race today with two horses. One horse is black and one is white. If you decide to ride them and put one foot on one horse and one foot on the other, you will soon make a strange discovery. These horses will run in opposite directions. You must make up your mind which horse you want to ride. Moses will not accept Pharaoh's compromise. Moses insists on Israel's going three days' journey into the wilderness to sacrifice to the Lord God.

Next Pharaoh decides on a second compromise.

And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me [[Exod. 8:28](#)].

Pharaoh's concession this time is just a shade different from his other one. He says, "Do not go very far away and also entreat for me." This, again, is the same kind of compromise that we find many churches (even fundamental ones) adopting -- the program of the world. They run their entire program on the basis of banquets, promotion, contests, and so forth. Many churches are so much like the world that it is difficult to tell them from the Rotary Club, or any knife-and-fork club whose membership is made up largely of those who do not know Christ.

And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

And Moses went out from Pharaoh, and entreated the LORD.

And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

And Pharaoh hardened his heart at this time also, neither would he let the people go [[Exod. 8:29-32](#)].

Pharaoh is hardening his heart and God is making him reveal what is already in his heart.

Chapter 9

THEME: The fifth plague -- murrain; the sixth plague -- boils; the seventh plague -- hail

God continues to deal with the stubborn heart of Pharaoh and with his people. So long as Pharaoh resists the Lord God, anguish and disaster will be poured out upon the land of Egypt and its inhabitants. Up to this chapter we are told that Pharaoh hardened his own heart, and now we are told that God hardened Pharaoh's heart. Pharaoh's continual refusal to acknowledge the Lord God and obey His wishes has brought about God's power in destruction. God wants to shower blessings upon us and wants to save us, but our refusal can turn blessing to cursing. So is the case with Pharaoh.

The Fifth Plague -- Murrain (9:1-7)

Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

For if thou refuse to let them go, and wilt hold them still,

Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go [[Exod. 9:1-7](#)].

A person would think that by this time Pharaoh would be impressed and let the children of Israel go. The fact is obvious that God is involved in this plague and that He is dealing with this king and his people.

With a tour group I made a trip out to the pyramids. When we got back, one of the men who knew the area said, "Did you see the mummies of the bulls?" We said, "No." "Well," he said, "you missed the most important thing." So several in our group went back out

there to get pictures of them. I was not interested in going twelve miles in all that heat to see mummies of bulls! But they are there -- literally hundreds of them, reverently entombed in sarcophagi. Archaeologists have just begun unearthing them. Apis, the black bull, was worshiped in Egypt. The second largest temple that Egypt built was located in Memphis and was for the worship of the black bull Apis. Apis was supposed to be an embodiment of Ptah of Memphis. Apis, thought to be engendered by a moonbeam, was distinguished by several characteristics. A new Apis was always believed to be born upon the death of the old. The dead bull was embalmed and buried in Memphis. His soul then passed to the world beyond as Osiris-Apis.

You might say that what they had here is the worship of a sick cow. God must have smiled at this. God is leveling His judgments against this awful, frightful institution of idolatry that had such a hold upon the Egyptian people as well as on the Israelites. We shall see later that Israel, too, had gone into idolatry.

The Sixth Plague -- Boils (9:8-17)

And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast [[Exod. 9:8-10](#)].

It is only an assumption, but this plague probably began right in the presence of Pharaoh, and he may have been the first one to get boils.

And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians [[Exod. 9:11](#)].

Pharaoh had with him at all times his magicians or wise men who counselled him. They were able to duplicate the first three plagues and miracles. The rest they were unable to duplicate, and now in this judgment they have boils too! I can imagine they left in a hurry.

For the first time God is touching man as well as beast with judgment. He is afflicting man's physical body. The priests who served in the Egyptian temples had to be clean, without any type of breaking out or sickness. Suddenly this plague of boils comes upon them and they are unclean, unfit to serve in the temples. This brings to a halt all of the false worship in Egypt.

I walked over part of the ruins of the city of Memphis. The ruins are practically all gone now, but archaeologists know something of the extent of that great city. Up one thoroughfare and down the other was temple after temple. There were over one thousand temples in Memphis, and priests served in all of them. You can imagine what this plague

of boils did to the services in these temples. Everything slowed to a standstill. All the bright lights went off!

About the time I was in this city I remember reading about a strike in Las Vegas. There on "glitter gulch" are probably more neon lights than any place in the world. I have been told that if you fly in an airplane over Las Vegas at night, it is so bright that you think the sun is coming up. Well, they had a strike and the lights went out. Motels closed and the people left. It was such a startling event that the strike was settled immediately.

Conditions were similar in the land of Egypt to those in Las Vegas during the strike. False religion was out of business. Everyone had boils. The priests could not serve in the temples. There were probably signs on the temples, which said, CLOSED BECAUSE OF SICKNESS.

And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me [[Exod. 9:12-13](#)].

Even though Pharaoh himself is afflicted with boils, God continues to ask for the release of His people through His servant Moses. How many times have we read, "Let my people go that they may serve me"? How many times have we read God's request, "Let my people go"? Still Pharaoh refuses to let Israel leave the land. His heart is hard.

For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

As yet exaltest thou thyself against my people, that thou wilt not let them go? [[Exod. 9:14-17](#)].

God is going to use Pharaoh to demonstrate His power throughout all of the earth. Here is a case of God using the wrath of man to praise Him. [Psalm 76:10](#) says, "Surely the wrath of man shall praise thee. . . ."

The Seventh Plague -- Hail (9:18-35)

Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now [[Exod. 9:18](#)].

Egypt is essentially a land of little rain. The average is less than an inch in one year. God tells them that they are going to have rain -- but a kind they can do without.

Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses [[Exod. 9:19-20](#)].

This is a question of whether or not they believed God. God said, "Get yourselves and your cattle inside." Many people did not believe the words of God, and they suffered from the judgment. God gave them a chance, but it was their choice whether or not they believed what He said. The same holds true today.

And he that regarded not the word of the LORD left his servants and his cattle in the field [[Exod. 9:21](#)].

This plague was directed against Isis (sometimes represented as cow-headed), goddess of fertility and considered the goddess of the air. She is the mythical daughter of Set and Nut, the sister and wife of Osiris, and the mother of Horus. It is said that the tears of Isis falling into the Nile River caused it to overflow its banks and bring nourishment to the land. Isis was a prominent goddess in Egypt, and the plague of hail was directed against her.

It is important to note that this plague touches mankind, as well as the animals.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field [[Exod. 9:22-25](#)].

Those who did not believe God made no provision for protection. The message God gave to the Egyptians is the same one He gives to the world today. Judgment is coming. Man is not wise to go on as if nothing is going to happen. It was that way in the days of Noah, and it will be that way when Christ comes again in judgment. Many people in Egypt did not believe God, and they paid the price for their unbelief. All God asks is that you believe Him.

Only in the land of Goshen, where the children of Israel were, was there no hail [[Exod. 9:26](#)].

The land of Goshen is spared from the plagues coming upon the land of Egypt.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked [[Exod. 9:27](#)].

This is the first time that Pharaoh has made any admission of sin.

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled [[Exod. 9:31](#)].

The wheat and rye were not smitten in the same way, [verse 32](#) tells us, because they were not yet grown up. It was all beaten down. This was a judgment against the Egyptian food and clothing.

And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses [[Exod. 9:35](#)].

God is striking at the Egyptians in an attempt to wake them up and shake them out of their false worship. Pharaoh, leader of the people, continues to harden his heart.

Chapter 10

THEME: Pharaoh is threatened with a plague of locusts; the eighth plague -- locusts; the ninth plague -- darkness; the Lord's claim on Israel

Pharaoh Is Threatened With A Plague Of Locusts (10:1-7)

A person begins to wonder what it is going to take to cause Pharaoh to let Israel go.

And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD [[Exod. 10:1-2](#)].

God has many reasons for doing what He does. One reason for the plagues was to make Pharaoh reveal that he was a godless man. God could have taken the children of Israel out of the land immediately without making any contact with Pharaoh. If He had, the critic would say that God certainly was not fair to Pharaoh. He should have given him an opportunity to let Israel go, and He should have given him an opportunity for salvation. Well, friend, that is exactly what God has done. God also wanted to demonstrate to His people what He was able to do before He took them into the wilderness. He wanted them to know that He was well able to bring them into the land promised to Abraham, Isaac, and Jacob. That story has been told through the observance of the Passover for nearly four thousand years.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews. How long wilt thou

refuse to humble thyself before me? let my people go, that they may serve me.

Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast:

And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? [[Exod. 10:3-7](#)].

Pharaoh's servants try to reason with him, "Don't you realize that Egypt is destroyed? How much longer are you going to permit it? Let them go!" So, once again, Moses and Aaron are brought into the presence of Pharaoh.

The Eighth Plague -- Locusts (10:8-20)

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go?

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD.

And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it: for evil is before you [[Exod. 10:8-10](#)].

Pharaoh is very angry that they would not accept his compromise.

Not so: go now ye that are men, and serve the LORD: for that ye did desire. And they were driven out from Pharaoh's presence [[Exod. 10:11](#)].

Pharaoh told Moses that the adults could go into the wilderness and sacrifice but they were to go without the children. Pharaoh suspected, undoubtedly, that if Israel would go three days' journey into the wilderness they would keep going. He wants to stop them, and he knows that if he keeps the children, the adults will come back.

Just as Pharaoh tempted and tested Moses with compromise, so the child of God today is tempted with compromise. Children all across the country are being brought up in an educational system that is absolutely contrary to the teachings of Christianity. The child of God is told that he must learn to get along in the world, make all the money he can,

and get involved in the world. I have been a pastor for over thirty years, and again and again I have seen Christian parents want the best for their children. They want them to have the best education. They want them to succeed and be rich. One after another has fallen and departed from the Lord. Many members of churches I have served have lost their children to the world. Wanting the "best" of the world for their children is the most subtle temptation that can come to Christian parents.

What do you expect, my friends, when you send your children to these worldly institutions and they come home thoroughly brainwashed? Why do you say, "My, how could he do that when he was brought up in a Christian home?" The problem is that he was not actually raised in a Christian home. The parents of many young people may be lovely Christian people but they did not really train their children in Christian precepts and values. They were so anxious and ambitious for them to get on in the world that they lost them.

Moses and Aaron would not accept Pharaoh's compromise, and this made him angry. His anger did not accomplish a thing, however, because another plague was about to begin.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt [[Exod. 10:12-15](#)].

There are several interesting things revealed in this judgment of locusts. Notice that they did not appear miraculously, as did some of the other plagues. An east wind brought them from another place, possibly from somewhere in Asia. Locusts were prominent in the Asian area and this wind had brought them over a broad expanse of desert, and they were pretty hungry when they arrived in the green Nile Valley. They absolutely stripped the land of vegetation.

The locust is used in Scripture as a picture of judgment. A plague of locusts is probably one of the worst things man has to face. The prophet Joel described a plague of locusts in the past, which is a matter of history, then predicted a judgment that is yet in the future for mankind. The Book of Revelation also mentions a great plague of locusts that will come upon the earth. These insects probably had a greater effect upon the land of Egypt than any of the previous plagues that had come upon the land.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you [[Exod. 10:16](#)].

This is another time Pharaoh has made an admission of sin.

Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

And he went out from Pharaoh, and entreated the LORD.

And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go [[Exod. 10:17-20](#)].

There is a method in the way God is dealing with the Egyptians and a systematic and orderly way in which He is sending the plagues. The first plagues were directed against the different gods, goddesses, and idols that infested the land. Now God is beginning to direct the plagues in a manner that works a tremendous hardship upon the people and their struggle to stay alive. The plague of locusts certainly has its effect, and the people try to convince Pharaoh that things are bad. This causes Pharaoh to temporarily repent. The minute the plague is removed, however, Pharaoh changes his mind and goes back to his original position. God is going to force him to let the children of Israel go.

The Ninth Plague -- Darkness (10:21-23)

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings [[Exod. 10:21-23](#)].

Have you ever been in a place where you could feel the darkness? The only time I have actually felt darkness was down in Carlsbad Caverns. Years ago on a tour of the cave they turned out the lights and the group sang "Rock of Ages." It was very effective. I am told they no longer sing this song because of criticism from some unbelievers, but the blackness of the darkness in that cave could be felt. I have never been in darkness like that before or since, and it was this kind of darkness that was over the land of Egypt. The judgment was upon the sun-god Ra. Darkness came over the land of Egypt in the daytime. God moved in with darkness against the chief god that they worshiped. The sun disc is the most familiar symbol the Egyptians used; it is in all of their art. The plague of darkness showed the utter helplessness of Ra. This darkness was a miracle of God, and it caused Pharaoh to propose a fourth compromise. This was the last compromise he made before he allowed the children of Israel to leave the land of Egypt.

The Lord's Claim On Israel (10:24-29)

And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you [[Exod. 10:24](#)].

You would think that just leaving their flocks and herds behind would be a compromise that Moses might make for the Israelites. Pharaoh has come a long way in making concessions to Moses, and you would think this one would be agreeable. Once again there is a lesson here for the modern-day Christian. God called Israel to leave Egypt "lock, stock, and barrel." The children were not to be left in Egypt to be raised in their educational system. If we expect to bring our children up in the wisdom of the world and expect them to pour all of their energies into becoming successful, we should also be prepared to lose them to the world. I listened to a mother tell about how she had sent her son to a godless school, and how he was being advanced. She didn't mention to me that he had lost his faith, although he had. He had graduated from this school, was given a high position. I see his name in print many times. Then she came with tears in her eyes to tell me how her son had turned his back upon everything she held sacred. Well, that's the way she started him out. The world is subtle.

There are also many Christians today who leave their "flocks and herds in the land of Egypt." Egypt, by the way, is a picture of the world. Many Christians are faithful in the church, support their pastor, give to the Lord's work and all the rest, but they do business in the land of Egypt. They put their flocks and herds in Egypt above everything else. If they had to make a choice to serve God or make a trip to Egypt for their flocks and herds, you know which direction they would go.

It is interesting that many Christians say, "I serve the Lord on Sunday, but during the week I am out in the cold-hearted business world." Many of these so-called Christians live so much like folk of the world that it is difficult to tell them apart. They live like everyone else in the land of Egypt. I am of the opinion that the rapture of the church will break the hearts of a great many Christians because it will separate them from their investments in the world. They will have to leave their safe-deposit boxes, savings accounts, their stocks and bonds, and real estate. This is what they have given their time and hearts to, and it will cause them great grief to leave them behind.

Notice what Moses says to this compromise. Moses tells Pharaoh that there will be no compromise.

And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

Our cattle also shall go with us: there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

But the LORD hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

And Moses said, Thou hast spoken well, I will see thy face again no more [[Exod. 10:25-29](#)].

There would be no compromise.

Chapter 11

THEME: The Israelites ask Egyptians for jewels; the firstborn of Egypt are threatened with death

This is the final chapter in this section of the contest with Pharaoh. The death of the firstborn is the final act of judgment upon Egypt before Israel is freed from the yoke of bondage. Pharaoh should have learned by this time that it is futile to enter into conflict with God. God has been longsuffering and forgiving, but He must make Pharaoh understand that it is time for Israel to leave Egypt. All of Egypt was inclined to take Pharaoh's side in this contest with God and He must deliver one final blow upon Egypt in His attempt to teach them the lessons they need to learn.

The Israelites Ask Egyptians For Jewels (11:1-3)

And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt: afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people [[Exod. 11:1-3](#)].

The word "borrow" in this passage simply means to collect back wages. The Israelites had served for years as slaves and had never received any payment for their labor. Now they were going to get their money. They were literally to go to their neighbors and ask for their back wages. The Lord gave the Israelites favor in the eyes of the Egyptians, and they were glad to pay the children of Israel their just payment.

The Firstborn Of Egypt Are Threatened With Death (11:4-10)

And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

And Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land [[Exod. 11:4-10](#)].

Now the firstborn of both man and beast belonged to the gods of Egypt. The Lord God will claim the firstfruits of the Egyptian gods. He is going to show that there is a difference between the children of Israel and the Egyptians. The difference did not lie in the death angel which passed over both the lands of Egypt and Goshen. It did not lie in the fact that one race was Jew and one was Gentile. The difference lay in the blood of the lamb put upon the doorpost. Each home protected by the blood would not be touched by the death angel. This was the beginning of the oldest religious holiday of the Jews, the Passover Feast. The Passover is one of the most eloquent portraits of the Lord Jesus Christ found in the Old Testament.

Chapter 12

THEME: The beginning of Israel's religious year; institution of the Feast of the Passover; the tenth plague -- death of the firstborn; the Israelites are driven out of Egypt

The Feast of the Passover was instituted as a memorial to Israel's deliverance from Egypt and their adoption as Jehovah's nation. The Passover is a festival that laid the foundation of the nation Israel's birth into a new relationship with God.

The Beginning Of Israel's Religious Year (12:1-2)

Chapter 12 is a high point in the Book of Exodus. Here we find the institution of the Feast of the Passover. It is a picture of that which Paul speaks of in [1Corinthians 5:7](#), "... For even Christ our passover is sacrificed for us." Christ is in this chapter.

And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you [[Exod. 12:1-2](#)].

This chapter brings us to a new division in the Book of Exodus. The first division (chapters 1 -- 11) deals with Moses, the deliverer. Chapters 12 -- 14 deal with the deliverance of Israel. The first was a deliverer, now it's the deliverance. The deliverance

is actually not by Moses. The deliverance is first by blood. That's the Passover Feast, the death of the firstborn. Then in chapters 13 and 14, crossing the Red Sea and the destruction of the army of Egypt are by power. God delivered them by blood and by power. And our redemption today is by blood and by power. The blood that the Lord Jesus Christ shed on the Cross paid the penalty for our sins. The power of the Holy Spirit makes it real and effectual in our sinful hearts. [Zechariah 4:6](#) says, ". . . Not by might, nor by power, but by my spirit, saith the LORD of hosts." Redemption is the work of the Lord Jesus on the Cross for us and the work of the Holy Spirit in us.

[Verses 1](#) and 2 of this chapter tell of the birthday of a nation. When Israel entered Egypt, it was as a family. When they made their exit from Egypt, it was as a nation. The interesting point is that God puts the emphasis on the family here because the family comprises the building blocks out of which the nation was made. You remember how Pharaoh forced the Israelites to make bricks without straw. All the time that Israel was in bondage, God made them the bricks of the family for the building of a nation out of the straws of individuals. An old cliché says, "No nation is stronger than the families of that nation."

The zero hour has come for Israel. The countdown begins in this chapter for the exodus of the children of Israel out of Egypt.

Institution Of The Feast Of The Passover (12:3-23)

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house [[Exod. 12:3](#)].

There are two points of emphasis in this verse: (1) the blood and (2) the family. The Israelites have become a nation and God is going to deliver them, but He will do it by families and by the individuals in the family. There was to be a lamb in every house. The lamb, of course, speaks of the blood that will be put on the doorpost.

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb [[Exod. 12:4](#)].

This verse does not say anything about the lamb being too little for the household. This would not happen; the lamb is sufficient. It is possible, however, that the household might be too little for the lamb. God is interested in each individual member of the family. Each family was to have a lamb, but what if a man and his wife were childless or had married children who lived apart from them? This couple is then supposed to join with a neighbor who is in the same position and divide the lamb. Each individual in each family is to receive a part of the lamb. The celebration of the Feast of the Passover is to be a personal, private matter. It is redemption for the nation, yes, but it centers in the family. It must be received and accepted by each individual member in the family. The Passover is a family affair.

God is presenting the modus operandi by which He is going to save individuals. No one is saved because he is the member of a nation or a family. Take, for example, the account

of the Philippian jailer and the salvation of his household as told in the Book of Acts, chapter 16. His family was not saved because the jailer believed, but because each member of his family made a transaction with the Lamb; each had to partake of the Lamb. That was true here. Every member had to exhibit his faith in this way. ". . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" ([Acts 16:31](#)) does not mean that if you believe, your family will be saved. No! Your family will have to believe on the Lord Jesus Christ, and then they will be saved. Each one will have to participate and partake of it in order to come in under the protection and the redemption of the blood that is out on the doorpost of the house.

We have come to a fateful night in the land of Egypt. The final plague is about to descend upon the people. The Israelites in the land of Goshen were spared during the last three plagues, and God's people were delivered from judgment, but they were not redeemed. Now they have to be redeemed and exhibit faith in the blood.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening [[Exod. 12:5-6](#)].

This portion of Scripture is quite interesting. Note that each family had a lamb. Thousands of lambs must have been slain that evening, but the sixth verse reads, "Israel shall kill it in the evening." These many lambs were speaking of another Lamb. God looked at all of these lambs as that one Lamb, the Lord Jesus Christ, who was the Passover offered for us. This feast was pointing to the coming of the Lord Jesus Christ into the world.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it [[Exod. 12:7](#)].

The children of Israel were to put the blood of the lamb outside on the door. Upon seeing the blood, the death angel would pass over the house. I believe there is a picture given here that will answer a question that is asked many times: What will happen to the little children of believers at the time of the Rapture? If small children are in the house when the Lord comes for His own, will He take the Mom and Dad and leave the little ones behind? This chapter shows us that God will not leave the young ones behind.

Inside the home the family is eating the lamb, and by faith they are partaking of Christ. The young children do not know what is taking place. Will they be left behind in Egypt when Israel goes out from the land? If a little one has not yet reached the age of accountability, will he be slain? Oh no, friend, the blood covers everyone in the family. God will not leave small children behind at the time of the Rapture any more than He left them behind when the Israelites were redeemed and left the land of Egypt.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it [[Exod. 12:8](#)].

Each instruction connected with this feast had a specific meaning and message. This verse speaks of the fellowship of the family. The family entered into the celebration of the Passover together. I want to make a statement now that will cause some heated reactions. Today, in our very highly organized church programs, we put the juniors in one place, the junior high group in another place, and the senior high group in still another place. Can't you just hear Moses telling the Israelites to take their babies over to the nursery in Pharaoh's palace because that is where he was raised! Then he might tell them to take the juniors over to the volleyball court, and so forth. May I say to you that a lot of the children would have missed out on the Exodus that night. The observance of the Passover was a family affair, and I am afraid that our churches today are guilty of dividing families. Families should be together in church.

When I was a young preacher in Tennessee, I held meetings in many country churches and had the best time of my life. I would start preaching in the evening to families who might have a baby with them. The mother would cradle a restless child in her arms, and I learned to out-talk them. If I can't out-talk a six-month-old child, there is something radically wrong! So I learned to preach above them. Then the baby would go to sleep, and the mother would take it to the back of the church and put the child on a pallet. She would come back and sit with her husband and maybe two or three other children. Mothers would pop up like popcorn all over the assembly and put their children on the pallets and return to sit with their families. This went on night after night.

One member told me about a preacher who had held meetings in the church about a year ago. He told the congregation that he was a greater preacher than the apostle Paul. He paused for a moment after making that statement because he knew the people would question it. "I am a greater preacher than Paul because he preached until midnight and put only one person to sleep. I have not preached for thirty minutes, and I have put a dozen to sleep." On that basis, friends, I too, am a great preacher!

These small country churches were not very well organized, but they produced some wonderful saints of God. I do not have any confidence in the revolutionary crowd storming our campuses today. We have done it wrong, friends. God's pattern was family centered and we have departed from this pattern.

We are also told in this verse that they were to eat the flesh of the lamb roast with fire. Fire speaks of judgment. There must be judgment of sin. They were to eat the lamb with unleavened bread. Leaven speaks of sin, and unleavened bread speaks of Christ as the One we are to feed upon. They were also to partake of this meal with bitter herbs. Although there are different meanings attached to these herbs, in this context I believe it means that our experience will not always be sweet after we have received Jesus Christ as Savior. The bitter herbs go with redemption.

Eat not of it raw, nor sodden at all with water, but roast with fire;
his head with his legs, and with the purtenance thereof [[Exod. 12:9](#)].

This sacrifice could not be eaten raw because it spoke of the judgment of sin in human lives, and this requires sacrifice and the fire of judgment. When a person comes to Christ, he comes as a sinner. The sacrifice was not to be soaked with water. This simply means

that we must trust Christ and Him alone. Unfortunately there are many today who are trusting in water for their salvation. Everything was to be roasted. It was the judgment of fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD [[Exod. 12:11-12](#)].

Friend, when you come to Christ, you should have your loins girded and be ready to get out of the world and no longer be involved in it. I do not believe that you can be converted and continue living a sinful life. This does not mean that you will not sin occasionally, but it does mean that you will not make a habit of living in a pattern of sin.

We had a remarkable instance of a woman in Los Angeles who ran a liquor store and was converted to Christ. She called me by phone and said she was getting out of the liquor business. She said, "If you tell me to take a hammer and break every bottle in the store, I will do it." But it was all she had. I told her to sell the business. She sold it and is a wonderful Christian today.

You will get out of "Egypt" if the blood has been put on the doorposts. You are to eat the sacrificial lamb with your loins girt about, ready to go.

God had directed His plagues, one at a time, against the principal gods of Egypt. All of the gods demanded the offering of the firstborn. Now God is turning His guns against all the Egyptian idols.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt [[Exod. 12:13](#)].

The Israelites were not saved because they were the seed of Abraham. If the Egyptians had obeyed God's command, they, too, would have been saved. God said, "When I see the blood, I will pass over you." No one was saved because he was doing the best he could, or because he was honest, or because he was a good person. God said, "When I see the blood, I will pass over you." They were not to run out of the house during the night and look at the blood; they were to have confidence and faith in it. They were not saved because they went through the ceremony of circumcision, or because they belonged to some church. God said, "When I see the blood, I will pass over you." The death angel was not making a survey of the neighborhood. They were not to open a window and tell the death angel how good they were and how much charity work they had done. Any man who put his neck out of a window that night would have died. God said, "When I see the blood, I will pass over you." Nothing needed to be added. Who was saved that night? Those who believed God. Those who had sprinkled the blood upon their doorposts and trusted in it. Although I do not understand it completely, I believe what God says. He tells me that the shed blood of Christ will save me and nothing else will.

God said that when He saw the blood, He would pass over that home. The blood was not some mystic or superstitious sign. A great principle runs all the way through the Word of God that without shedding of blood, there is no remission of sins. In other words, God cannot arbitrarily or big-heartedly shut His eyes to sin and do nothing about it, any more than can a judge today when the guilty are brought before him. The judge should apply the law to the guilty, and the penalty should be paid. Part of our problem in America today is the laxity in law enforcement. But God's law is inexorable in the universe -- "The soul that sinneth, it shall die." The death sentence is upon all of us. But God is gracious, and an innocent life may be substituted for the guilty. Up until Christ came, it was a lamb. Then Jesus was ". . . the Lamb of God, which taketh away the sin of the world" ([John 1:29](#)). If we receive Christ, we are saved from the judgment that we deserve as sinners.

Now on that night in Egypt, there was the death of the firstborn in every home that was not protected by the blood. The application of the blood on the doorposts and the lintels of the home was an indication of faith, you see. That answers to the appropriation of a personal faith in Christ.

There followed the Passover Feast. In the Book of Leviticus there are instructions given for the Passover and then the Feast of Unleavened Bread, which actually was part of it, but took place after the Passover Feast.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you [[Exod. 12:14-16](#)].

Actually, this has nothing to do with the death angel passing over. It has nothing to do with their salvation. This is a feast of fellowship for those within the home. It is a duty, of course -- God commanded it -- and it is also a privilege. They are to have fellowship with God.

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever [[Exod. 12:17](#)].

They ate the unleavened bread on the wilderness march because on the night of the Passover they were expelled from Egypt. And they ate the bread for seven days.

Notice that it is unleavened bread. If they ate leavened bread they were cut off -- that is, cut off from fellowship.

Leaven is mentioned eight times between [verses 14](#) and 20.

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread [[Exod. 12:19-20](#)].

Leaven is a principle of evil. It represents that which is evil and offensive. In the thirteenth chapter of Matthew there is a parable about a woman hiding leaven in three measures of meal. That leaven is not the gospel because leaven is a principle of evil. The three measures of meal represent the Word of God, and leaven (evil) has been put into it. It is amazing to see the amount of error being taught today, and how many gullible folk believe it. "Leaven" is being mixed into the teaching of the Word. All of the cults and "isms" use the Bible, but mix false doctrine with it. This is what the children of Israel were told to avoid.

Our Lord made this matter of "leaven" clear in the Gospel of Matthew. [Matthew 16:6](#) says, "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." Then [Matthew 16:11](#) continues, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" The Lord's disciples, at this time, thought He was speaking about physical bread. Later they understood that the Lord was speaking about the doctrine of the Pharisees, which was evil.

Unleavened bread is not palatable. There are a great many people who do not like the study of the Bible, the pure, unleavened Word of God. Many people love to come to church for the social time, or the music, or the beauty of the place, but not for the Word of God. They do not want the Word of God because it is not palatable to them.

I have been in Israel during the Feast of Unleavened Bread and never got so tired of unleavened bread in my life because I was brought up in the South where we had hot biscuits that puff right up. What a wonderful night it was when this feast came to an end and they brought out the real bread. It tasted good to the natural man. Unleavened bread is not as tasty as the leavened bread is, but the Word of God is the food that is good for the child of God.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you [[Exod. 12:22-23](#)].

Have you wondered how they put the blood on the doorposts? Hyssop is a fluffy little plant that grows around rocks. It was used to apply the blood to the house. Hyssop, to me,

represents faith. That is the way the blood of Christ is applied to your heart and life. You trust what Christ has done when He died for you.

The Tenth Plague -- Death Of The Firstborn (12:29-30)

This is the last judgment and the last plague to come upon the land of Egypt. God had prepared His people for it. The land of Goshen had escaped the last three plagues but could not escape this one unless there was blood on the doorposts. Any Egyptian could follow the example of the Israelites -- put blood on his doorpost and believe God -- and the death angel would have spared the firstborn in his house. It is going to surprise many people someday when they discover that the Lord Jesus is not going to ask which church they belonged to. If you have trusted Christ as your Savior, the Holy Spirit of God has baptized you into the body of believers, and you are a member of the true church.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead [[Exod. 12:29-30](#)].

This final judgment claimed the life of the firstborn in each house. Up to this point God had not touched human life. Now he does, but do not say that God is a murderer. "The Lord gives and the Lord takes away; blessed be the name of the Lord." He who creates life has the authority to take it away.

The Israelites Are Driven Out Of Egypt (12:31-51)

That night Pharaoh got up:

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Also take your flocks and your herds, as ye have said, and be gone; and bless me also [[Exod. 12:31-32](#)].

Pharaoh finally has had to give up. Until now he has been reluctant to give in to Moses' demands but this plague reached in and touched his own son. God did not begin by touching the lives of the firstborn; He began the contest with Pharaoh by changing Aaron's rod into a crocodile. If Pharaoh had believed God, the children of Israel could have left the land and he would have spared his people the judgments. The blame, therefore, should not belong to God.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men [[Exod. 12:33](#)].

The Egyptians did not know where the judgment of God would end. God had taken their firstborn; what would He do next? Perhaps He would bring death to all the Egyptians,

and so Pharaoh and the people told the Israelites to get out of the land because they feared for their own lives.

And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment [[Exod. 12:34-35](#)].

The word "borrow" is the Hebrew shaal, meaning "to ask." God gave them favor in the sight of the Egyptians so that when they asked, the Egyptians gave (not lent) them whatever they wanted. It was God's way of simply collecting back wages for their years of slave labor in Egypt. The Egyptians owed the Israelites so much in back wages that the children of Israel spoiled them; that is, Israel left with much of Egypt's wealth.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children [[Exod. 12:37](#)].

It would seem that there came out of the land of Egypt well over one million, and perhaps as many as two million people. There were six hundred thousand men on foot besides all the women and children.

Then our attention is called to another interesting fact:

And a mixed multitude went up also with them; and flocks, and herds, even very much cattle [[Exod. 12:38](#)].

In addition to the Israelites that left Egypt, a mixed multitude left with them. They will be the cause of much trouble in the camp of Israel. We learn more about them in the Book of Numbers; the mixed multitude are troublemakers. Factually, they are a mixed race. An Egyptian married a Jewish maiden or a Hebrew married an Egyptian maiden. The offspring of a union like this had to make a decision -- shall he go out of the land of Egypt with the Israelites or stay with the Egyptians? Many of the mixed multitude left the land and many stayed. Those who left often wondered if they had made a mistake, and when trouble and hardship came they were the first to complain. They were not Israelites in the true sense of the word.

One of the big problems in Israel today is the mixed multitude, those who have a gentile parent. Are they Israelites? Also we have a problem in the church with those who join the church but are not saved. I have been a pastor for a long time, and I have never believed that a troublemaker in a church is really a child of God. (But let's understand what we mean by troublemakers. We deal with that in [Num. 11](#).)

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations [[Exod. 12:39-42](#)].

The celebration of the Passover goes back to the exodus of Israel out of the land of Egypt. They were never to forget what the Lord God did for them until the King comes again and the Millennium is established. And then they will forget it. We will see that later.

All the congregation of Israel shall keep it.

And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof [[Exod. 12:47-48](#)].

Only those who identified themselves by faith with the people of God could take part in this observance. If a Gentile wanted to identify himself in belief with Israel, he was welcome.

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies [[Exod. 12:49-51](#)].

As we follow the children of Israel out of Egypt, to the Red Sea and into the wilderness, we will learn lessons that correspond to experiences in the Christian life today.

Chapter 13

THEME: Israel's firstborn sanctified to God; journey to Etham by divine guidance

Israel's Firstborn Sanctified To God (13:1-19)

The children of Israel are leaving the land of Egypt and moving toward the Red Sea.

And the Lord spake unto Moses, saying,

Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength

of hand the LORD brought you out from this place: there shall no leavened bread be eaten [[Exod. 13:1-3](#)].

The firstborn in Egypt had died. The gods of Egypt had always claimed the firstborn as their own, and now God claims the firstborn of Israel as His own. He wants the first from believers today, also. Many Christians do not give Him the first place. God claims our best, our very best; God claims the first in everything. Even though He wants first place in our lives, many believers put Him last, and that creates a problem. If we have time, we work for the Lord, but most of our time is spent on personal interests and amusements. We usually give the Lord what is left over.

I remember hearing Billy Sunday tell a story years ago. He was riding across the country with William Wrigley, the chewing gum man. Mr. Wrigley was a Christian, and as they rode on the train he told Billy Sunday that he had made it a practice in his life to give the Lord one-tenth of everything that he made, and he added that it was not the last tenth he made that he gave to the Lord. William Wrigley gave the Lord the first tenth of his earnings. It is quite interesting how the Lord blessed him and prospered him. Now God doesn't guarantee material prosperity to anyone, but it is interesting how He has blessed men and women who put Him first. And to put Him first means no half truth in saying we put Him first -- no compromising.

The children of Israel have just come out of Egypt where they served for years as slaves. Then God immediately requires of them their firstborn. Many of them probably said, "Look, Lord, you have just delivered us out of slavery and now you are claiming our firstborn for your own!" The Lord Jesus Christ does the same thing for you and me. He saves us out of the bondage of sin, delivers us, and sets us free. God says, "If the Son therefore shall make you free, ye shall be free indeed" ([John 8:36](#)). The Lord is also saying that He wants us to give ourselves to Him. You say, "I'm free!" Are you really free? You have been bought with a price -- the precious blood of Jesus Christ. The blessing comes when you give yourself to Him voluntarily and put Him first.

And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month [[Exod. 13:5](#)].

In other words, the Israelites were to observe the Passover Feast and the Feast of Unleavened Bread.

Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters [[Exod. 13:6-7](#)].

When the Israelites left Egypt, they took on their journey their kneading troughs and the dough that was in them. This was unleavened dough and God says, "I want you to get rid of leaven. Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee nor in thy house."

And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt [[Exod. 13:8](#)].

This observance was to be passed from one generation to the other so that the people would always remember that God delivered them out of the land of Egypt.

And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

Thou shalt therefore keep this ordinance in his season from year to year.

And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S [[Exod. 13:9-12](#)].

The firstborn of all the stock that belonged to the children of Israel belonged to the Lord.

And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem [[Exod. 13:13](#)].

Every firstling of an ass was to be redeemed with a lamb. God did not want one of these long-eared animals as an offering. The offering had to be a lamb. The firstborn of man among their children were to be redeemed, as we shall see later on, by silver. Silver was the redemption money.

And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem [[Exod. 13:14-15](#)].

This observance was to remind the Israelites that God delivered them out of the land of Egypt. The firstborn of their sons had to be redeemed by silver. We are told in [1Peter 1:18-19](#) that, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines,

although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt [[Exod. 13:17](#)].

The Israelites had just come out of slavery, and they were not prepared for warfare. The shortest way for them to go to the land which God had given them was up the sea coast. During the 1967 Six-Day War in the land of Palestine, the Israelites moved right down the sea coast and moved the Egyptians right out. Of course, the Israelites had tanks and planes to do it. They were prepared. The Israelites coming out of Egyptian slavery had no weapons to fight with; so God graciously took them through the wilderness. It was a longer route to the land, but it would spare any warfare. They would not have to face an enemy until they entered the land. It took them forty years to get through the wilderness and into the Promised Land. By then they would have an army and be equipped, as we shall see.

Someone might say, "But God could have delivered them by some miracle." This is true, but this kind of an attitude makes me sick. Some Christians think that God should perform a miracle for them every minute. They feel that they have the right to command the Lord to intervene for them if they are sick or in trouble. It is not a question of His ability; He certainly can do it. Rather, it is a question of the way God wants to do it. He is following a plan. And when it is necessary, God will perform a miracle for us -- but only to accomplish His will and way in our lives.

God could have brought the Israelites through the land of the Philistines by a miracle. Had they been attacked, God could have delivered them. When it is necessary, God is prepared to perform miracles but only to accomplish His will.

But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt [[Exod. 13:18](#)].

The word "harnessed" is an interesting word. It means that the children of Israel left Egypt in an orderly manner. They did not come out of the land like a mob but in an organized way. They did not have an army but they lined up five in a row. If you had seen them going through the wilderness, you would have observed a most orderly group.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you [[Exod. 13:19](#)].

When the Israelites left Egypt, Moses took the bones of Joseph. There is an interesting passage in [Genesis 50:24](#) which says, "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." [Genesis 50:25](#) continues by saying, "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." At least two hundred years had elapsed since Joseph had spoken these words, but now the time had come. When he died, he was a national hero and would have to be buried in Egypt. But eventually a Pharaoh arose who did not know Joseph. Since Joseph was no longer a national hero, his bones could be removed from Egypt without protest.

Joseph wanted to be buried in the Promised Land. But why remove his body and bury it in the land? If Joseph knew he would be raised from the dead someday and taken up to heaven, what difference would it make if his launching pad was in Egypt or in the land of Israel? Well, the fact of the matter is that he was not expecting to go to heaven. He expected to be raised in the resurrection of his people in that land for the Millennium -- and then for eternity. This will be heaven for them. This was the hope of Joseph, and it is also the hope of Moses. By faith Moses takes the bones of Joseph to the Promised Land.

Journey To Etham By Divine Guidance (13:20-22)

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people [[Exod. 13:20-22](#)].

The children of Israel are moving toward the hot, burning desert that even Moses called a great and terrible wilderness. They went through it and did not even get sunburned because they had a pillar of cloud over them by day. This nation had something that no other nation has ever had: the Glory, the visible presence of God. When Paul was defining his kinsman, he said, "Who are Israelites; to whom pertaineth the adoption, and the glory . . ." ([Rom. 9:4](#)). These people had the glory, the visible presence of God.

Not even the church has the visible presence of God with it. Nothing visible has been given to the church. [Ephesians 1:3](#) tells us that God ". . . hath blessed us with all spiritual blessings in heavenly places in Christ." They were looking forward to the coming of Christ, and we look back to an historical event. We do not need the visible presence of God in order to walk by faith. They needed the "glory" because the redemption had not yet been worked out in history as it has now.

God made every preparation for every eventuality in order to bring His people safely through the wilderness.

Chapter 14

THEME: Pharaoh and his army pursue Israel; God's victory over Egypt

Pharaoh And His Army Pursue Israel (14:1-12)

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea [[Exod. 14:1-2](#)].

It is impossible to locate these places definitely, but they were somewhere between the Nile River and the Red Sea.

For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in [[Exod. 14:3](#)].

Pharaoh has spies watching the children of Israel. The movement of perhaps two and a half million people would be difficult to conceal anyway. Pharaoh expects the Israelites to move up the coastal route and through the land of the Philistines. When they head toward the wilderness, he thinks they are lost and do not know where they are going. God says that when he thinks they are trapped, he will pursue them. It is obvious that Pharaoh let the Israelites go reluctantly. God is not through with this man Pharaoh yet.

And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so [[Exod. 14:4](#)].

You would think that the Egyptians had experienced enough disaster, but something even more profound is going to take place that will convince them.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

And he made ready his chariot, and took his people with him:

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them [[Exod. 14:5-7](#)].

The host of Egypt moves against the children of Israel with six hundred chariots. You can imagine what that number of chariots could do to a poor, helpless, defenseless people -- especially women, children and cattle. They would make havoc and hash of them!

And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD [[Exod. 14:8-10](#)].

The Red Sea is ahead of the Israelites, and the hosts of Egypt are behind them. These poor defenseless people are caught between the Devil and the deep blue sea. From a natural viewpoint, the Israelites are in a bad spot.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? [[Exod. 14:11](#)].

This is a rather ironic statement, and I am sure it was even more so in that day. The great pyramids stood as monuments to the burial places of kings. Mummies were all over the place in Egypt; it was a great burying ground. The children of Israel were saying, "Did you bring us all the way out into the wilderness to die because there was not room to bury us in the land of Egypt?" The Israelites are sure they are going to be slaughtered out in the wilderness.

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness [[Exod. 14:12](#)].

The Israelites, when they were in the land of Egypt, cried out for deliverance. God provided the opportunity for them to leave; but the minute they were in danger, they wanted to return to Egypt.

Now notice what God is going to do for His people. They are helpless and hopeless without the aid of God. If they are to be redeemed, God will have to do it. I wish we could get that objective viewpoint of ourselves today because we are just like the Israelites. If we could go with the astronauts to the moon and look down on this little earth of ours, we would see people lost in sin. Actually our world is a pretty hopeless place; a great burying ground. In [Romans 5:12](#) Paul tells us, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Man has been on the march for over five thousand years. Where is he marching to? Man is marching to the grave. It isn't pretty, but it is true. Man is the most colossal failure in God's universe.

God's Victory Over Egypt (14:13-31)

Look at these children of Israel. Unless God moves on their behalf, they are doomed. And you and I could never be redeemed unless God did it, friends. Redemption is the work of the Lord. Jonah said, ". . . Salvation is of the LORD" ([Jonah 2:9](#)); King David made the same statement, and that is the message of the New Testament.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever [[Exod. 14:13](#)].

The Lord will work in behalf of His people; all they have to do is accept and receive His salvation. They are to stand still and God will do the work. Remember, you cannot lift a little finger to work out your salvation. All you have to do is accept what God has done for you.

The LORD shall fight for you, and ye shall hold your peace [[Exod. 14:14](#)].

God will bring salvation to His people and will bring the peace that comes from having sins forgiven.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

But lift thou up thy rod, and stretch out thine hand over the sea,
and divide it: and the children of Israel shall go on dry ground
through the midst of the sea [[Exod. 14:15-16](#)].

The Israelites are to stand still and see the salvation of the Lord. But when it is wrought they are to lay hold of His instructions by faith. Their faith will be evidenced in whether or not they will go forward.

Many natural explanations are offered as to how the children of Israel crossed the sea. First, I believe it is well established by reputable, conservative historians and theologians that the exodus of Israel is a historical fact. The problem for most people comes in trying to figure out how they crossed the Red Sea. Some say that the wind blew the water back. But there was a wall of water on both sides of the path. Others say that some sort of a natural phenomenon rolled back the sea. Still others claim that an earthquake took place at the exact moment they were ready to cross the sea. The thing that must be faced here is that a miracle took place. You either accept it or you do not. God, by a miracle, opened the sea and the Israelites walked through it on dry ground.

When the Israelites crossed the sea, they crossed to the other side dry-shod. There was not even enough water for them to get their feet damp. It would be difficult to explain this apart from a direct miracle.

And I, behold, I will harden the hearts of the Egyptians, and they
shall follow them: and I will get me honour upon Pharaoh, and
upon all his host, upon his chariots, and upon his horsemen [[Exod.
14:17](#)].

Had you been at the water's edge when Pharaoh started to follow the children of Israel across the Red Sea, you would have said to him, "I suppose that you recognize that you are doing this because your heart and the hearts of your people are hardened by God, and you really don't want to do it." I think Pharaoh and his army would have laughed at you and replied, "We are chasing the Israelites because we want to." The fact is that God is forcing the Egyptians to do the thing that is in their hearts.

And the Egyptians shall know that I am the LORD, when I have
gotten me honour upon Pharaoh, upon his chariots, and upon his
horsemen.

And the angel of God, which went before the camp of Israel,
removed and went behind them; and the pillar of the cloud went
from before their face, and stood behind them:

And it came between the camp of the Egyptians and the camp of
Israel; and it was a cloud and darkness to them, but it gave light
by night to these: so that the one came not near the other all the
night.

And Moses stretched out his hand over the sea; and the LORD
caused the sea to go back by a strong east wind all that night, and
made the sea dry land, and the waters were divided [[Exod. 14:18-
21](#)].

There are several things to take note of in this passage. First of all, the Egyptians mentioned in [verse 18](#) are the people who are left back in the land of Egypt. Israel will cross safely to the other side of the Red Sea, and Pharaoh and his army will perish in the waters of that sea, and the Egyptians left in the land will know that the God of the Israelites is the Lord. In [verse 19](#) the "angel of God" is mentioned. I believe the Angel of God was none other than the pre-incarnate Christ. It was God Himself who stood between the Egyptians and the Israelites. When a strong east wind came, it caused the sea to go back. A natural wind could never have made a wall of water on both sides.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians [[Exod. 14:22-25](#)].

As God works out His plan to deliver His people, once again we see that He worked through the pillar of fire and the cloud, which I believe represent the Holy Spirit. They were led, as the child of God should be led today, by the Spirit of God.

It becomes clear to the Egyptians that what is happening to them is certainly supernatural. They want to retreat and escape the forces which are against them.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them [[Exod. 14:26-28](#)].

This account needs close observation because it is a miracle. There is no natural way to explain what happened. Many conservative men, although they believe in the Word of God and are saved by faith alone in Christ, try to explain the crossing of the Red Sea in some natural way. When you read this record, it is impossible to explain it naturally. God says it is a miracle and you either take it or leave it.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left [[Exod. 14:29](#)].

This is a miracle. Twice, now, this has been made clear to us. They walked on dry land through the midst of the sea. The waters were a wall to them on the left side and on the right side. You cannot explain it on a natural basis.

Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses [[Exod. 14:30-31](#)].

These two verses state the purpose for God's deliverance of Israel. At the beginning of their wilderness march they saw the power of God when He delivered them by blood out of Egypt. Now at the Red Sea He demonstrates His power again by taking them safely across the sea and by destroying the Egyptians pursuing them. God delivers His children by power.

Chapter 15

THEME: Israel's song of redemption; Israel murmurs because they lack water

Israel's Song Of Redemption (15:1-21)

Immediately upon their safe journey across the Red Sea, the children of Israel join in singing a song.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The LORD is a man of war: the LORD is his name [[Exod. 15:1-3](#)].

They are singing lustily now. This is the same crowd, friends, that only a few hours before on the other side of the Red Sea were moaning, crying out that they wanted to go back to Egypt and saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" We are told in [1Corinthians 10:11](#) that, ". . . all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

God uses this experience to teach us a very important truth. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" ([1Cor. 10:1-2](#)). How were the children of Israel baptized unto Moses? It could not have been by water because they crossed the sea dry-shod. Not a drop of water fell upon them. If you want to talk about water, take a good look at the Egyptians; they were the ones who got wet. Then what does it mean that the Israelites were baptized unto Moses in the

cloud and in the sea? It means that they were identified. The primary meaning of baptism is identification. The ritual of baptism is the baptism of water, and I believe it is important. It sets forth the real baptism which is of the Holy Spirit and identifies us with Christ and puts us in Christ. Now how were the Israelites baptized unto Moses? They complained on one side of the sea, and when they crossed to the other side, they sang the song of Moses. They were identified with Moses. They were delivered through him.

"By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned" ([Heb. 11:29](#)). It was "by faith" that the Israelites crossed the sea. Whose faith was it? It was not the faith of the children of Israel because they did not have any until they crossed over the sea. They were identified with Moses. It was Moses' faith. It was Moses who smote the Red Sea. It was Moses who led them across. When they reached the other side of the sea, it was Moses who lifted the song of deliverance. Now they have seen the salvation of God. They are identified with Moses. They have been baptized unto Moses.

Friends, this is what happens when you trust the Lord Jesus Christ as Savior. He is the One who takes us out of the Egyptian bondage and the Egyptian darkness of this world. He leads us across the Red Sea. It is His deliverance and His salvation and His redemption. He brings us to the place where we can lift a song of redemption unto Him. Then we are joined to Him. We are baptized into Christ. [1Corinthians 12:13](#) says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The Holy Spirit is the one who joins us to Christ and causes us to become one with Him. It is a wonderful thing to be joined to Him!

A dear little lady talking about the assurance of her salvation once said, "Nobody can take you out of His hand." Someone replied, "Well, you might slip through His fingers." And she replied, "Oh my no, I couldn't slip through His fingers; I am one of His fingers." That is true, friends. We are members of the body of Christ. The Holy Spirit of God joins us to Him. What a wonderful redemption we have in Christ! What happened to Israel is an example for us. It is a picture of our redemption and what the Spirit of God does when we trust the Lord Jesus Christ as Savior.

Before the Israelites joined in with Moses to sing to their God the song of redemption, they were singing the blues, the Desert Blues. Before they crossed the sea, they sang the blues loud and long, and they will be returning to the Desert Blues again because it will be their theme song as they travel through the desert. For a time, however, they lustily sang the song of redemption.

This song can be compared with the song of Deborah and Barak in the Book of Judges. There are many songs in the Bible. David composed and sang many songs found in the Psalms. You will find that his songs are great songs. Even Jeremiah had a song, even though it was often with a wail. Other prophets had songs throughout the Old Testament.

The New Testament opens with songs. Dr. Luke records several of them. There is the song of Elizabeth when word was brought to her that she was to have a child. Mary sang a song when she learned she was to be the mother of the Lord Jesus Christ. Other great songs were connected with the birth of Christ. Finally in the Book of Revelation we get a

glimpse into heaven as we see a great company gathered around the throne of God singing a new song. Probably that is going to be the first time I will be able to sing. Up to the present time I don't do very well, but by that time -- with a new body and a new voice -- I am sure I will be able to sing a new song.

With all the talk about peace today it might be well for everyone to read this song of Moses. It tells us that Jehovah is a man of war. In the nineteenth chapter of Revelation we see Him coming to earth and putting down all unrighteousness. Until He does that, the earth will never have peace. In [Matthew 10:34](#) the Lord said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." These words were spoken about His first coming to the earth. The second time He comes to earth He will bring peace with the sword. That is the only way to rid the earth of unrighteousness.

This song of Moses and the Israelites recounts the wonderful experience they had in crossing the Red Sea. Their song told the story of what they had seen God do and of what God had done for them. It was something they were not apt to forget, but this song certainly kept the experience before them.

Pharaoh's chariots and his host hath he cast into the sea: his
chosen captains also are drowned in the Red sea.

The depths have covered them: they sank into the bottom as a
stone.

Thy right hand, O LORD, is become glorious in power: thy right
hand, O LORD, hath dashed in pieces the enemy [[Exod. 15:4-6](#)].

The Israelites are celebrating their deliverance. Egypt and the Egyptians represent to them the world, slavery, their hopelessness, and helplessness. Now they have been redeemed. That is the sum and substance of their song.

Remember that they have come out of a land of idolatry. Each plague had been leveled at one of the Egyptian gods. Now what is the conclusion they have come to?

Who is like unto thee, O LORD, among the gods? who is like thee,
glorious in holiness, fearful in praises, doing wonders? [[Exod. 15:11](#)].

God is teaching them great lessons concerning Himself.

Thou stretchedst out thy right hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast
redeemed: thou hast guided them in thy strength unto thy holy
habitation [[Exod. 15:12-13](#)].

Israel was a redeemed people. The redemption of the people had to come first. That is the important thing today. God is not asking you to do one thing for Him until you have been redeemed and have accepted His salvation accomplished by Jesus Christ upon the Cross. He is not asking you for anything. He is not demanding that the world do anything. God is not saying, "If you will prove yourself, come up to a higher standard, wash your face, rake your yard, and put up a good front, I am willing to be your good neighbor." God

does not want anything from the world. He is saying to a lost world, "What will you do with My Son who died for you?" Listen once again to [verse 13](#): "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." It sounds as if they are already in the Promised Land. As far as God is concerned, they are in the land because He is going to take them there.

The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea [[Exod. 15:18-19](#)].

Now we are introduced to a girl we have not heard about since the birth of Moses -- Miriam, the sister of Moses and Aaron.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea [[Exod. 15:20-21](#)].

This is the conclusion of this song of praise and thanksgiving to God for His deliverance.

Israel Murmurs Because They Lack Water (15:22-27)

Israel is across the sea now. They have had a wonderful time of praise, singing the song of Moses. They are a redeemed people. You would think that from now on life would be a bed of roses and that they would be delivered from all of their difficulties. There should not have been a cloud in the sky, a thorn along the path, nor a sigh from any of the congregation. They went three days' journey into the wilderness and what happened to them? They thirsted!

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water [[Exod. 15:22](#)].

Egypt had been a land of plenty and with water in abundance. Quite suddenly the children of Israel crossed the Red Sea and found themselves in different circumstances. Water was not available anymore. The cisterns of Egypt were gone and they had not found the fountains of living water. I believe this is the experience of every born-again child of God. After salvation, the believer finds that the cisterns of Egypt do not satisfy at all. There is a period of soul-thirst. This is the period of time Paul speaks of in [Philippians 3:7](#) when he says, "But what things were gain to me, those I counted loss for Christ." Then the apostle Paul reveals a great thirst, a tremendous yearning, when he says in [Philippians 3:10](#), "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." This is the experience of the child of God after he is redeemed.

I would like to share a personal experience with you. I remember the time God definitely put His hand upon me for the ministry. I came to know the peace of God through trust in Christ. I wanted to study for the ministry, but for the moment I was working in a bank and traveling with a pretty fast crowd. I thought I was having a great time. I was actually the chairman of a dance committee. In those days you always had to have bootleg liquor to dance. I had committed my life to the Lord, but I decided not to break off with the old life all of a sudden. I'd make a gradual break. I decided to go to the dance that night, but I would not dance -- just stand in the stag line and visit around a little bit. I was offered a drink at least a dozen times, and each time turned it down. Finally I met a fellow who worked at the bank with me and had a grudge. I was promoted into a position ahead of him, and he had never forgiven me for it. It was not my fault, because I was not in charge of the bank and did not hand out promotions, but he had never forgiven me. He took advantage of every opportunity to get at me in some way, and this evening he said, "This is a pretty place for a preacher to be!" He used some strong language to drive the point home to me, too. I came to the conclusion that what he said was right and, like a little whipped dog, I went down the stairs and out onto the street. I could hear the orchestra playing in the distance, and I almost turned around and went back. I wanted to go back and say to the fellow, "Look, I think I will stay here with the gang." Thank God I did not!

There is always that trip into the wilderness after you are saved. You get a little thirsty, but the cisterns of Egypt just will not satisfy you anymore. You look for living water and actually do not know where to find it. At that time I knew very little about the Bible and couldn't find my way around in it at all. But I soon found [John 7:37](#): "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." What a wonderful thing it was to come to Him!

Thirsting and not finding water was their first experience. Now they have a second experience that was not much better.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the LORD: and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee [[Exod. 15:23-26](#)].

Their second experience on the other side of the sea is the bitter water of Marah. They have gone three days' journey into the wilderness and are thirsty. When they finally come to water, it is bitter and unfit to drink. And remember that the children of Israel are now

redeemed people. Marah was on the path where God led them. He had marked it out for them.

You may not realize it, but the oasis of Marah is a normal Christian experience. When a bitter experience comes to a Christian, it is a puzzling and perplexing thing. Some people say, "Why does God let this happen to me?" I cannot tell you why certain things befall Christians, but I do know that God is not punishing them. He is educating them and preparing them for something. The Lord said, "In the world ye shall have tribulation." Right on your pathway there is a Marah. In the pathway of every believer there is a Marah. God has arranged it all. Someone has said, "Disappointments are God's appointments." I have found this to be true.

Once a young person said to me, "I wanted to go to school. I wanted to prepare for the mission field, but my father died and I had to help support my mother; so I could not go to school." When I was a pastor in Nashville, the superintendent of our junior department was a beautiful, sweet, uncomplaining, young woman. She was prematurely gray, and one day I inquired why. I was told that at one time she was engaged to one of the finest young men in the church. They were to be married, but he was called away to war and was killed. It caused her hair to turn gray. That was the "Marah" in her life.

Friend, there are many frustrations, disappointments, and sorrows in life. Your plans can be torn up like a jigsaw puzzle. You may have a little grave on a hillside somewhere. I have. May I say that we all have our Marahs. You will not bypass them. You cannot detour around them, skip over them, or tunnel under them.

God uses a branding iron. I remember West Texas, in the spring of the year when the calves were branded. As a boy I would see the branding iron put down on a little fellow. Oh, how he bellowed! It made me feel sort of sad to hear him cry. But from then on everyone knew to whom he belonged. After a calf was branded, it would not get lost. God does that for us today.

What was it that made the bitter water of Marah sweet? We are told that a tree cast into the water made it sweet. [Deuteronomy 21:23](#) says, "he that is hanged is accursed of God . . ." and in [Galatians 3:13](#) it says, ". . . Cursed is every one that hangeth on a tree." Jesus Christ died on a tree, and it is that cross that makes the experiences of life sweet. He tasted death for every man, and took the sting out of death. "O death, where is thy sting? O grave, where is thy victory?" says [1Corinthians 15:55](#). It is the Cross of Christ that makes sweet the Marah experiences of life.

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters [[Exod. 15:27](#)].

Elim was a place of abundant blessing and fruitfulness. There were seventy palm trees and twelve wells. After the bitterness of Marah, God brought His people to Elim. "Weeping may endure for a night, but joy cometh in the morning." Simon Peter may be locked in the inner prison, but the angel is going to open the door. Paul and Silas may be beaten at midnight, but an earthquake will free them. There is a Marah along the pilgrim pathway today; but, friend, there is also an Elim. God's plan for usefulness always leads

to Marah and to Elim. Joseph, you remember, had that experience. Moses did, Elijah did, David did, Adoniram Judson did, John G. Paton did. And I am sure you and I will have that also. Beyond every Marah there is an Elim. Beyond every cloud, there is the sun. Beyond every shadow, there is the light. Beyond every trial, there is triumph, and beyond every storm, there is a rainbow. George Matheson wrote, "I trace the rainbow through the rain." This is the way God leads us. All of these things happened to Israel for examples to us.

Chapter 16

THEME: Israel murmurs because they lack food; manna and quail are provided by God; manna described and collected; the Sabbath given to Israel

We have been studying the experiences of the nation Israel. After they left the land of Egypt and crossed the Red Sea and came to Mount Sinai, there are seven recorded experiences which correspond to the Christian experience. So far they have sung the song of Moses, gone three days without water, arrived at Marah where the water was bitter, and then journeyed to Elim where there were water and trees in abundance. Elim is a picture of the fruitful Christian experience, and God promises to bring us to this place. Now we come to the Wilderness of Sin, the manna and the quail. And we find that Christ is the Bread of Life.

Israel Murmurs Because They Lack Food (16:1-3)

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger [[Exod. 16:1-3](#)].

It has been only about two and one-half months since the Israelites left Egypt. They started murmuring when they came to the Red Sea. When they crossed the sea, they sang the song of Moses, the song of redemption. But it was not long before they began to murmur again and to sing the Desert Blues. We would call them a bunch of gripers. They wanted to be delivered from the slavery of Egypt, but after they journeyed into the wilderness, they ran short of water and food and began to complain. They remembered the fleshpots of Egypt and longed for them. There are many people who have been saved out of sin, then wanted to go back to the old life. Many of us have had that temptation.

A man told me in Nashville that he was saved out of a life of bootlegging and heavy drinking. When he was converted, he knew every bootlegging joint in Nashville, and for the first few months after he was saved he did not dare go by one of those places because

he knew he would go in. He said, "I looked back at those old fleshpots but, thank God, today I hate them."

Manna And Quail Are Provided By God (16:4-13)

God had no intention of letting His people starve. His plan was to lead them through the wilderness, and He had promised to take care of them.

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? [[Exod. 16:4-7](#)].

Moses and Aaron asked the congregation, "Why are you murmuring against us? We are only human. We cannot do anything. We cannot provide for you. God has heard your murmurings and you will see the glory of God." Every time Israel murmured, the glory of God appeared. This tells us that God does not like griping, complaining, fault-finding Christians. The church is filled with complaining Christians. If you are in a church where you have to murmur, complain, and gripe, get out and go somewhere else.

And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD [[Exod. 16:8](#)].

You should be very careful when you begin to gripe about things at church. Are you griping about the preacher because he is not as friendly as you think he ought to be, or because he did not shake hands with you last Sunday, or because he has not been around to visit you lately? Are you murmuring against him? Aren't you really against him because he teaches the Word of God and represents God in your church? Sometimes we preachers murmur, too, and we all should be careful that we are not murmuring against God. This is one thing that God does not like.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Moses, saying,

I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host [[Exod. 16:9-13](#)].

God not only gave the Israelites manna but He sent quail also. They had quail on toast, or on manna, and it was mighty good eating.

Manna Described And Collected (16:14-24)

Manna was Israel's sustenance as they journeyed through the wilderness.

And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents [[Exod. 16:14-16](#)].

The Israelites were to gather only enough manna for the day.

And the children of Israel did so, and gathered, some more, some less.

And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating [[Exod. 16:17-18](#)].

The glutton did not get more than his share.

And Moses said, Let no man leave of it till the morning.

Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted [[Exod. 16:19-21](#)].

The manna was to be gathered every morning. Each man was to gather it. This was to be a personal experience. The manna speaks of the Lord Jesus Christ as the Bread of Life. The Gospel of John, chapter 6, confirms this: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and

giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" ([John 6:32-35](#)).

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein [[Exod. 16:22-24](#)].

God would supply day by day, but before the Sabbath Day they were to get enough for two days.

Manna is that which represents Christ as the Bread of Life who came down from heaven to give His life for the world. Jesus Christ is the true Bread. He is the one who gives us life and sustenance.

In [Deuteronomy 8:4](#) we find that during the forty years that the Israelites wandered in the wilderness their feet did not swell. I have been told by a medical missionary that one of the causes of foot-swelling in the Orient is an improper diet. It is interesting that the manna had all the vitamins they needed to keep their feet from swelling as they journeyed through the wilderness. The manna was adequate to meet their needs.

The Sabbath Given To Israel (16:25-36)

And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none [[Exod. 16:25-26](#)].

The Sabbath Day was given to Israel before the formal giving of the Law.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey [[Exod. 16:31](#)].

How would you describe manna? It is difficult to explain. It was a wonderful food that contained all the nourishment Israel needed. It tasted, I think, about like anything they wanted it to taste like. It was a very exciting food, but it started the mixed multitude complaining. [Numbers 11:4-5](#) records an incident which helps us to properly understand manna. "And the mixed multitude that was among them fell a-lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." This is what the mixed multitude missed in the wilderness, away from the land of Egypt.

The list of foods that they missed included those which grew on or under the ground. They were condiments without real nourishment like the cucumbers, the melons, the leeks, the onions, and garlic. When you eat some of those things, friends, you are not very attractive. Someone has said, "An apple a day keeps the doctor away." Well, an onion a day keeps everybody away. These are the things that the people of the world eat. They do not satisfy because they are nothing but condiments. The mixed multitude remembered what they had in Egypt and hungered for it.

In [Numbers 11:6](#) it says, "But now our soul is dried away: there is nothing at all, beside this manna, before our eyes." They complained that there was nothing to eat but manna. [Numbers 11:7](#) continues, "And the manna was as coriander seed, and the colour thereof as the colour of bdellium." It is as if God is saying, "These people despise my food which is like fried chicken, ice cream, and angel food cake all rolled into one." Manna was not a monotonous food, but the mixed multitude did not want it.

[Numbers 11:8](#) goes on to say, "And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil." Manna could be fixed in many ways. They could grind it, beat it, bake it in pans, or make a casserole. They probably published Mother Moses' Cookbook with 1001 recipes. The children of Israel, however, despised God's heavenly food and complained about eating it. They grew tired of eating manna. They longed for the fleshpots of Egypt. They wanted to go back to that from which they had been delivered.

That is the story, I am afraid, of some people who have been converted, and have been delivered out of "Egypt." Every now and then they take a side trip back to get the leeks, the onions, and the garlic. There are Christians today who need to make a complete break with the old life. Friend, you can't go on living like the world, living on the things of Egypt, and be serviceable to God and have the peace of God in your heart. There must be a break with Egypt. We must live on the true Manna that comes from heaven, even the Lord Jesus Christ.

And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations [[Exod. 16:32-33](#)].

A pot of manna was put in the ark, which is described in greater detail in the final part of Exodus. In the ark were placed three things: (1) Aaron's rod that budded, (2) the pot of manna, and (3) the Ten Commandments. The Law speaks of the fact that Christ alone kept the Law. He fulfilled it for you and me. The manna also speaks of Christ's death for us. He is provided as spiritual food for us. Aaron's rod that budded speaks of His resurrection. Then placed over the ark, serving as the lid, was the mercy seat where the blood was sprinkled. Christ alone was able to meet the demands of God. He alone is able to save, and He can save us because He shed His own blood. Because of that, God can extend mercy to man, the sinner.

And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Now an omer is the tenth part of an ephah [[Exod. 16:35-36](#)].

These two verses tell us that the children of Israel ate manna for forty years, and we are told what their daily ration was. When they finally came into the Promised Land, the manna ceased, and they ate the old corn of the land again. Then they also complained about the old corn. They discovered that the manna was an exciting food after all. It was, in fact, exotic, compared to the old corn.

The interesting thing about this is that many people live on experience after they have been saved. They have been to the Cross, which speaks of the death of the Lord Jesus Christ, but they go right on talking about their experience. When they give a testimony, they speak only of experience. They do not like Bible study because it is old corn. It is the Word of God that our Lord wants us to feed upon. If you haven't had that taste of manna yet, I suggest that you come to Christ and taste of it. [Psalm 34:8](#) says, "O taste and see that the LORD is good: blessed is the man that trusteth in him." In addition to this, [John 6:51](#) quotes Jesus as saying, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

Chapter 17

THEME: Water flows from the smitten rock; contention with Amalek

The children of Israel have left the land of Egypt and are on a wilderness march. They are on their way to Mount Sinai. Along the way Israel has had seven experiences that are pictures of the Christian life. Remember, ". . . all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" ([1Cor. 10:11](#)). All Christians will do well to read and heed these lessons. These lessons are given to us in picture form and their meaning is clear.

Water Flows From The Smitten Rock (17:1-7)

As they journey through the desert, the children of Israel thirst and once again they murmur.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought

us up out of Egypt, to kill us and our children and our cattle with thirst? [[Exod. 17:1-3](#)].

The children of Israel were everlastingly complaining. They have a need and start to complain. God graciously meets their need. Then something else comes up and they begin to cry out, complain, and find fault. Many churches are in this same spiritual condition yet they think they are in excellent condition.

And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me [[Exod. 17:4](#)].

About this time Moses was probably ready to turn his job over to somebody else. Notice God's provision for Israel.

And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go [[Exod. 17:5](#)].

This is the rod given to Moses when he went back to Egypt. It was to be a badge and seal of the authority and power of Moses.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? [[Exod. 17:6-7](#)].

This is the first mention of the "rock" and the "water" that came out of the rock. What does the rock represent? We are not left to guesswork or our own speculation or our own wisdom. The Holy Spirit of God explains it in [1Corinthians 10:1-4](#) which tells us, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

The bread that Israel ate was manna, which was a picture of Christ, the Bread of Life. Christ is also the Water of Life, and the rock is a picture of Him. It contrasts the unbelief of the people (you see, they doubted God here) with the solid rock. Israel was leaning on cobwebs and broken reeds. The small cloud of doubt was hiding the face of God from them.

The rock is a beautiful portrait of the Lord Jesus Christ. [Psalm 61:2](#) says, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." That is Christ. Again the psalmist says, "And they remembered that God was their rock, and the high God their redeemer" ([Ps. 78:35](#)). Then Peter tells us, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the

builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed" ([1Pet. 2:6-8](#)). Finally, the apostle Paul gives us this advice in [1Corinthians 3:11](#), "For other foundation can no man lay than that is laid, which is Jesus Christ."

The Lord Jesus, as one hymn says, is "a Rock in a weary land." Although this is a marvelous picture of Him as the foundation -- the One upon whom we rest and the One upon whom the church is built -- a rock is the last place we go for a drink of water. I do not mean to be facetious, but you could not even get hard water from a rock. That would be like getting blood from a turnip or orange juice from a doorknob. You can admire a rock's sterling qualities and durability. There are great lessons to be learned from it. You can test it and analyze it, but you cannot drink it. Jesus is a Rock, but His beautiful life and durability will not save you. His teachings will not redeem your soul. His life and teachings are like polished marble which are engraved and, though you apply them to your life with Carborundum or optician's rouge, they still won't save you. The application of the principles taught by the Lord Jesus may polish you a little, but He is still the Rock against which you can dash your foot.

You can fall on the Rock, Christ Jesus, for salvation, but no human effort is able to get water from this Rock. Only when the rock was smitten did it bring forth life-giving waters. Jesus was crucified, and nothing short of believing that He died in your place and bore your sins on that Cross will save you. The smitten rock is a picture of the death of Jesus Christ.

In Numbers we are told a second time that the children of Israel complained that they had no water. The first time Israel murmured about being thirsty God told Moses to strike the rock and water gushed forth. In Numbers, however, God gives Moses different instructions. God tells Moses: "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink" ([Num. 20:8](#)). Moses was to speak to the rock because the rock had already been smitten. Christ was crucified nineteen hundred years ago, and when He said on the Cross, "It is finished . . ." ([John 19:30](#)), it was indeed finished. Christ does not have to be crucified again. God is satisfied with what Jesus did for you. The question is, "Are you satisfied with the work Christ did for you on the Cross?" He died to save you. All that God is asking is that you believe in His Son.

From the Rock, Christ Jesus, come spiritual blessings today. The waters of blessing gush forth to relieve parched lips. [Ephesians 1:3](#) informs us that, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The Rock was smitten once and from it flows an abundance of water. The fountain is brim full. The stream is bank full. The world is not able to contain it. But in spite of that, there are many men's souls that are shriveled up and tongues that are parched. Millions of people are dying for want of spiritual drink. The channel is blocked, log-jammed by doubts, corroded by sin, and insulated by indifference. The channel is also dammed by those who profess to know Jesus Christ but who in reality do not know Him.

Friends, I am disturbed and distressed as I look about. The world is thirsty. I ask you personally and particularly, Have you been to that smitten Rock for a drink of living water? God says if you drink of that water you will never thirst again.

Contention With Amalek (17:8-16)

During their wilderness march the Israelites ran into the Amalekites, who represent the flesh in Scripture. This experience is yet another lesson we would do well to learn.

Then came Amalek, and fought with Israel in Rephidim [[Exod. 17:8](#)].

Amalek was a descendant of Esau, and the Amalekites had become enemies of Israel. They never ceased to be Israel's enemies. For the first time the children of Israel engage in warfare.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill [[Exod. 17:9-10](#)].

Esau was a picture of the flesh. As Israel could not overcome Amalek by their own efforts, neither can you nor I overcome the flesh by our own efforts. The flesh wars against the spirit and the spirit against the flesh. Paul explains it in [Galatians 5:17](#), "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." This is the picture we have in the wilderness as Israel and Amalek war against each other.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun [[Exod. 17:11-12](#)].

Careful observation reveals that the battle was actually fought on top of the mountain. It was fought by prayer. This battle was not won by Israel's fighting ability because they were not experienced soldiers nor adept at warfare yet. This battle was fought and won by Moses. The moment Moses was no longer able to hold his hands up, the children of Israel began to lose the fight. If it had not been for Moses, Israel would have lost the battle. The important thing to remember is that the Holy Spirit is the only One who can give us victory over the flesh. Victory comes as the believer walks in the Spirit. When you and I act independently of the Spirit, Amalek, or the flesh, wins an easy victory. When Moses' hands were held up, the Israelites won. You and I never will be able to overcome the flesh. It is only the Spirit of God who can do that.

And Joshua discomfited Amalek and his people with the edge of the sword.

And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven [[Exod. 17:13-14](#)].

It is time to stop and consider this man Joshua. He is the one who is going to succeed Moses. We can see that he is already being prepared for this position. He is an ordinary man but God is preparing him for the task that is ahead of him. God instructs Moses to rehearse in the ears of Joshua that Amalek is to be destroyed.

Now God is going to get rid of the flesh. Thank God for that. When the Lord takes the church to heaven, He will change it. [1Corinthians 15:52](#) confirms this: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." If the Lord took the church to heaven as it is now, without changing it, heaven would be just like this old earth because we would wreck the place with our old natures. I have been dragging my old nature around like a corpse for years. I would like to get rid of it, and I have tried to get rid of it, but it keeps asserting itself again and again. Thank God that He has promised to get rid of Vernon McGee's old nature one day. Those who belong to Christ will some day be changed and made fit for heaven.

And Moses built an altar, and called the name of it Jehovah-nissi:

For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation [[Exod. 17:15-16](#)].

There are three important things to remember. First, God is going to get rid of Amalek. In other words, God is going to get rid of the old nature. Secondly, the Lord will never compromise with the old nature. He will have war with Amalek from generation to generation. The third important item is that this constant conflict will go on as long as we live in this life. The flesh and the spirit will always war against each other. Only the Holy Spirit of God can give us victory. We need to recognize this fact.

Chapter 18

THEME: The visit of Jethro, Moses' father-in-law; Jethro's advice to appoint judges accepted by Moses

In chapter 18 we come to the last of the seven experiences the children of Israel had between Egypt and Mount Sinai. God has been leading Moses directly by revelation but now Moses turns to worldly wisdom for help rather than to God for revelation.

The Visit Of Jethro, Moses' Father-in-law (18:1-12)

Jethro, the priest of Midian, visits Moses. He brought Moses' wife and children with him. While with Moses, they have a nice visit; you might call it a family reunion.

When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land:

And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh [[Exod. 18:1-4](#)].

Moses has come now into the land of Midian with this great company of Israelites. Here the father-in-law of Moses brings his wife and sons to him. Apparently, when they went down to Egypt, after that experience when she called him a bloody husband, he sent her back home -- then or shortly after that. There is no record of her being in Egypt when the Exodus took place. But now Jethro brings her and her two sons to Moses. So this is a family reunion.

And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent [[Exod. 18:5-7](#)].

It is an interesting thing to note the marvelous relationship between Moses and his father-in-law. They seem to be very close, buddies in fact. Moses tells him all that God has done in leading the children of Israel out of Egypt. Jethro shows great interest in everything that Moses relates to him. In fact, when Moses went out to greet his family, we are told that he kissed his father-in-law but nothing is said about him kissing his wife. This passage says nothing about Moses being glad to see his sons either. All of this seems to confirm our previous conclusion that Moses' family relationship was not as it should have been.

And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.

And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them.

And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God [[Exod. 18:8-12](#)].

Jethro was probably skeptical when Moses, while still in Midian, announced that he was going to deliver the children of Israel from their yoke of bondage in Egypt. Probably he told his neighbors, "I don't know what has come over my son-in-law. He has big ideas. He thinks God has called him to deliver the Israelites out of Egypt. I just don't believe that the God he serves can do that." Well, God did do it, and this apparently brought Jethro to a saving knowledge of God. This is evidenced by the fact that he offered burnt offerings to God.

Jethro's Advice To Appoint Judges Accepted By Moses (18:13-27)

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father-in-law, Because the people come unto me to inquire of God:

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father-in-law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone [[Exod. 18:13-18](#)].

Moses' father-in-law obviously loved him, had great respect for him, and was enthusiastic about him. As he has brought Moses' family to be with him, he stays on for a few days and sees how busy Moses is, judging the people. So he comes up with a suggestion to lighten the load of Moses.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father-in-law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

And Moses let his father-in-law depart; and he went his way into his own land [[Exod. 18:19-27](#)].

Jethro suggested that judges be appointed to help Moses take care of the problems of the people. Someone is apt to say, "What is wrong with his suggestion?" Well, on the surface, everything looks fine.

One thing must be remembered -- there are two kinds of wisdom in this world, the wisdom of God and the wisdom of this world. Jethro's proposal was based on the wisdom of the world. When you follow the pattern of the world, you do not look to God. One of the reasons the church is in such trouble today is because men have been brought into the church and put on a board or given a place of prominence because they have been successful in business. They attempt to run the church by the methods of the world, and they have no spiritual discernment whatsoever. The program of the world does not work in the church.

The recommendations that Jethro made were good. They would take the load off Moses and expedite matters. They would provide an orderly system and conserve time. Jethro's proposition looked like a very attractive package. His suggestion was sincere, and he meant well. He was concerned about Moses' health, and you cannot help but love him for this. The thing, however, that we need to note is that it was not the will of God. God permitted it all right, but He did not suggest it.

A careful examination of this passage will reveal the subtle and sinister character of this man's advice. First of all, God had given no such instructions to Moses concerning this matter. Jethro's suggestion actually questioned the wisdom, judgment, and the love of God. Jethro was actually saying that God was not doing the best that He could for Moses. If God really loved Moses and cared for him, He would have made this suggestion a long time ago. Friends, I hear in back of Jethro's statement the hiss of the serpent made known so long ago in the Garden of Eden. The serpent had suggested to Eve, "Oh, if you could only eat of that tree, you would be wise and God has not permitted you to do that. God is

not doing the best that He could do for you." Jethro's suggestion implies the same thing. But if this were the best method, God would have made this arrangement before.

The second thing to note is that God had been dealing directly with Moses. He was equipping him for the great task of delivering Israel. God did not want a third party brought in. He did not want others included who would dissipate or insulate the power of God in coming directly to Moses. Remember that God spoke face-to-face with Moses. There are many people who do not like to do business directly with God. They would rather deal with other people. They would rather go through a man, a church, a ceremony, a book, or even go to a musical concert. All of these have their place. But, friend, we need to go directly to God. God didn't want this crowd brought into it.

The third thing to notice, as we look at this passage, is that Jethro's suggestion created an organization out of which came the seventy, the Sanhedrin, which one night about 1500 years after this met together and plotted the death of the Son of God! Moses didn't need this organization. God gave Moses power for the task and these arduous duties. These seventy men were no more efficient for God than one man. After all, it is the Spirit that quickeneth and gives man power.

There are people who feel that what the church needs for success is the right method. Right now there are many preachers who are acting rather foolishly by trying to identify themselves with the "new generation." They say that they want to communicate with the new generation. There is a seminary in Southern California that majors in identifying and communicating with people. I have never heard of them really reaching down and touching lives in Southern California. They just cannot do it. God does not need a method, an organization, numbers, a system, a ritual, or good works. God sweeps aside all the wisdom of the world so that there is nothing between your soul and Him. The wisdom of the world and the wisdom of God are contradictory -- so much so that one is wisdom and the other is foolishness. In [1Corinthians 3:18-19](#) God says, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

The apostle Paul tells us in [1Corinthians 2:4](#), ". . . my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." We do not need to be clever and use the intellectual approach to win men to Christ. What we do need is the wisdom of God to guide us. We need the power of God and not new methods. My friend, do you rely on the wisdom of the world or do you look to God to guide you with that wisdom that is from above?

Chapter 19

THEME: Moses delivers God's message; Israel prepares for a visitation from God

Chapters 19 through 24 deal with the Law. The children of Israel have arrived at Mount Sinai, and here they agree to accept the Law. In fact, what they do is exchange grace for law.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount [[Exod. 19:1-2](#)].

The children of Israel have arrived at Mount Sinai, the place where the Law is going to be given. God is going to deal graciously with His people. He is going to give them the opportunity of deciding whether they want to go on with God leading them -- the way He has for the period of time since they left Egypt until they arrived at the mount -- or whether they would rather accept and receive the Law.

Moses Delivers God's Message (19:3-8)

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself [[Exod. 19:3-4](#)].

That's traveling by grace!

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine [[Exod. 19:5](#)].

The children of Israel traveled from Egypt to Mount Sinai by the grace of God. Then God asks them if they want to receive the Law and commandments, and they foolishly agree to accept it instead of saying that they enjoyed the trip on eagles' wings from Egypt to Mount Sinai.

God reminded them of what He had done to the Egyptians and how He had borne the children of Israel on eagles' wings. Perhaps a few words should be said about the eagle. The eagle is a bird of prey, which [Job 9:26](#) corroborates by saying, "They are passed away as the swift ships: as the eagle that hasteth to the prey." The Lord Jesus Christ Himself said, "For whosoever the carcase is, there will the eagles be gathered together" ([Matt. 24:28](#)). Yet the eagle is used as a symbol of God and deity in Scripture. In the Book of Ezekiel deity is represented by the face of an eagle. In the fourth chapter of the Book of Revelation deity is pictured by a flying eagle. The eagle is admired for its wings and its ability to soar to the heights. In other words, the eagle is the jet plane of the bird family, and the wings of the eagle are definitely a symbol of deity. God said to Israel in [Exodus 19:4](#), "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." That, friends, is God's marvelous, infinite, wonderful grace. By grace God brought Israel out of Egypt and to Mount Sinai. God had found them helpless and hopeless in the slavery of Egypt, and He delivered them. He redeemed them by blood. The same night the death angel passed over, the children of Israel marched out of Egypt. They came to the Red Sea where Pharaoh could have slaughtered them like animals, but God intervened. And God brought them across the Red Sea by power. You see, He is bearing them on eagles' wings.

On the way from Egypt to Mount Sinai, Israel had seven experiences which correspond to our Christian experiences. God gave Israel manna when they were hungry and water when they were thirsty. God sweetened the bitter waters of Marah. God delivered them from Amalek. All the way God bore Israel on eagles' wings, and that is the way He bears us today. He leads us by His grace, and we walk by faith.

Now at Mount Sinai God reminds Israel how He has led and cared for them. Then He gives them a choice -- grace or law. God asks them if they will keep the commandments if He gives them to Israel. They are going to exchange grace for law. A great many people do that today. This is unfortunate because we live in a day when God saves by grace. God does not save by law. What a contrast there is between law and grace.

Law demands -- grace gives.
Law says "do" -- grace says "believe."
Law exacts -- grace bestows.
Law says "work" -- grace says "rest."
Law threatens, pronouncing a curse -- grace entreats, pronouncing a blessing.
Law says "Do, and thou shalt live" -- grace says, "Live, and thou shalt do."
Law condemns the best man -- grace saves the worst man.

The Law reveals the character of God -- it also reveals the weakness of man. In [Romans 3:19](#) Paul says, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

God never gave the Law as a means of salvation. No one was ever saved by keeping the Law. You can't mention a single one. Moses was a murderer; he also lost his temper and disobeyed God. Why then was the Law given? There was a definite reason which is stated in [Galatians 3:19](#) -- "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. . . ." The law was given to reveal that we are sinners. It was given temporarily until the Seed would come. The seed spoken of in this verse is the Lord Jesus Christ. Paul goes on to say in [Galatians 3:24](#) that, ". . . the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The "schoolmaster" is not a school teacher, but a slave in the home of a Roman patrician that took care of the child. He clothed, washed, dressed him, blew his nose when needed, and paddled him when necessary. When the child was old enough to attend school, the schoolmaster took him. The word for schoolmaster is paidagogos, meaning a "child conductor," one who takes a little child by the hand and leads him to the school. The Law is our schoolmaster, our paidagogos. It takes us by the hand, like a little child, and leads us to the Cross and says, "My little one, you need a Savior. You are a sinner and you need to be saved."

And ye shall be unto me a kingdom of priests, and an holy nation.
These are the words which thou shalt speak unto the children of Israel [[Exod. 19:6](#)].

God originally intended for Israel to be a kingdom of priests. All of the tribes were to be priests. Because of their failure to enter the land at Kadesh-barnea and because they made and worshiped a golden calf while Moses was on the mountain receiving God's law, only one tribe was chosen to be a priestly tribe. God's ultimate goal in the Millennium, however, is to make the entire nation a kingdom of priests. This will happen long after the church is removed from this earth and is in heaven with the Lord Jesus Christ in the New Jerusalem.

And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him [[Exod. 19:7](#)].

Listen to these people -- what confidence they had!

And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD [[Exod. 19:8](#)].

The giving of the Law to the nation Israel at Mount Sinai was the beginning of the dispensation of Law. This dispensation extends from Mount Sinai to the Cross of Calvary, from the Exodus to the Cross. It is the revelation to a people, living under ideal conditions, that they cannot keep the Law. Israel said, "All that the Lord hath spoken we will do." They said, "Bring it on; we'll keep it" before they even knew what it was! Then they demonstrated for fifteen hundred years that they could not keep the Law. This is the attitude of a great many people today -- they think the natural man can please God. The natural man cannot keep the Law and he fails terribly in the attempt. The Law was given to control the old nature but it cannot, because the old nature is a revolutionary which cannot be controlled. Paul sums it up in [Romans 8:6-7](#) like this, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

You and I have an old nature. It is at enmity with God. It can never be obedient to God and can never please Him. Have you made that discovery in your own life? Have you found that you are a failure at meeting God's standards? Thank God that He has made another arrangement!

There is nothing that makes a greater hypocrite out of a person than for him to say, "I keep the Law!" No one can measure up to God's standards. Look at Israel. God is going to give them the Law and they say, "Bring it on, we are ready to keep it." What a display of self-confidence and arrogance. Yet there are multitudes of men and women today that claim they keep the Law even after God clearly demonstrated that no one can be saved by the Law -- because no one can keep the Law. It was tried out under ideal conditions by the nation Israel.

Israel Prepares For A Visitation By God (19:9-25)

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD [[Exod. 19:9](#)].

There are some people who think that the giving of the Law was a beautiful event. Years ago a very cultured and refined southern lady said to me, "Mr. McGee, don't you think the giving of the Law was a beautiful, lovely thing?" I think I shocked her when I replied, "I do not see anything beautiful in it. It was a frightful and terrifying thing!"

And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.

And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai [[Exod. 19:10-11](#)].

What a tremendous scene, but listen to what followed:

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death [[Exod. 19:12](#)].

Does this sound like a beautiful scene? The children of Israel were told not to get near the mount and not to touch it or they would die. That, friends, is not beautiful; it is dreadful!

There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

And he said unto the people, Be ready against the third day: come not at your wives.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled [[Exod. 19:13-16](#)].

This is not a circus parade going by, but this is the giving of God's Law. It was a terrifying experience and the people trembled because it was frightening.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish [[Exod. 19:17-21](#)].

Some of the Israelites think they might see something spectacular, but they will not see anything. They will only hear a voice and it is still true to this day that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" ([John 1:18](#)).

And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

So Moses went down unto the people, and spake unto them [[Exod. 19:22-25](#)].

Israel's pledge to keep the Law was a mistake they never would have made had they known more about themselves and how weak they were. There is a great contrast between that dispensation of law and our dispensation of grace.

Chapter 20

THEME: The giving of the Ten Commandments; the effect of God's visit; instructions concerning the altar

In chapter 20 of Exodus we have the giving of the Law. The Ten Commandments are given first but they are only part of the Law. Instructions pertaining to the altar are also given; the Law and the altar go together. The Law revealed that man is a sinner and needs a Savior. There must be an altar upon which to offer the sacrifice; there must be the shedding of blood for sin. You have a mirror in your bathroom, which is a picture of the Law, and there is a basin underneath the mirror. You do not wash yourself with the mirror; it only reveals the dirt. Just so, the Law is the mirror that reveals our sin. And beneath that mirror there is a wash basin.

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

The Giving Of The Ten Commandments (20:1-2)

The first part of the Law given to Israel was the Ten Commandments which was a moral code.

And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage [[Exod. 20:1-2](#)].

God says, "I brought you out of Egypt and the house of bondage, and upon that basis I want to give you My law." Israel asked for the Law and God obliged them and He gave them the Ten Commandments first.

Several things need to be mentioned as we look at the Ten Commandments. The first one is the "new morality." The new morality goes back before the giving of the Law. In fact, it came right out of the Garden of Eden when man first disobeyed God. The new morality existed before the Flood and after the Flood. Today it is far from new. We love to think that we are sophisticated and refined sinners. We are not -- we are just crude sinners in the raw -- natural sinners. The Ten Commandments put before us God's standards. No man can play fast and loose with the Ten Commandments and get by with it.

On Blackwell's Island there was a graveyard for criminals. On one grave was a marker which read, "Here lies the fragments of John Smith who contradicted His Maker, played football with the Ten Commandments, and departed this life at the age of thirty-five. His mother and wife weep for him. Nobody else does. May he rest in peace." That grave marker revealed a man who tried to defy the law of God. No person can play football with the Ten Commandments and escape the punishment of God.

Often times the charge is made against those of us who preach the grace of God that we do not have a proper appreciation for the Law. We are charged with despising it, rejecting it, and actually teaching that because we are not saved by the Law, it can be violated at will and broken with impunity. This is not true at all. On the contrary, every preacher who teaches the grace of God and has a true perspective of the nature of salvation by faith, realizes the lofty character of the Law. Paul answers the problem in [Romans 6:1-2](#) which says, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

If you think you can continue to live in sin and break the Ten Commandments at will, then, my friend, you are not saved by the grace of God. When you are really saved, you want to please God and want to do His will which is revealed in the Ten Commandments. Therefore I think every preacher of the grace of God has a respect and reverence for God's Law. We say with the psalmist, "O how love I thy law! it is my meditation all the day."

What is the Law? Someone has defined it as the transcript of the mind of God. That is a defective definition. The Law is the expression of the mind of God relative to what man ought to be. There is no grace or mercy in the Law at all. The Law is an expression of the holy will of God. The psalmist in [Psalm 19:7](#) says, "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple." The Law requires perfection on your part. I have never met anyone who has measured up to God's standard. The Law is not some vague notion, and it does not have anything to do with good intentions. It requires perfect obedience, for the Law of the Lord is perfect.

The Law of the Lord is right. Our notions of right and wrong are colored by our environment and by the fact that we have a fallen nature. The Law is a revelation of God.

God has drawn the line between right and wrong. How do you know what is right? God tells us what is right. This present generation who wants freedom so badly is questioning what is right. "Why is it wrong to steal?" they ask. They do not mind stealing. But they like the commandment "Thou shalt not kill" because they say it is wrong for the government to commit murder by executing criminals. How inconsistent this crowd is! How ignorant they are of the Law. Why is it wrong to lie or to steal? Because God says it is wrong. You may say, "It is for the good of mankind." Of course it is. The Law would be a wonderful thing if man could keep it. Man cannot keep the Law, however, and the jails, the locks on the doors, and the fact that you have to sign ten pieces of paper to borrow money from a bank because they do not trust you, are all testimony to this fact. There was a day when a man's word was his bond, but that is no longer true today. The Law is a norm for human conduct. Stealing, lying, and adultery are wrong because God says they are wrong.

The Law never enforces itself. The Law-giver must have power. God enforces His laws with a tremendous impact. Take the law of gravitation, for example. You can go up as high as you want to but you had better not turn loose. The law of gravitation is in operation and you cannot reverse it. You may think you can, but in the long run you will be the loser.

Many people think they can break the Ten Commandments right and left and get by with it. That reminds me of the whimsical story of the man who jumped off the Empire State Building in New York City. As he went sailing by the fiftieth floor, a man looked out the window and said to him, "Well, how is it?" The falling man replied, "So far, so good." That is not where the law of gravitation enforces itself. Fifty more floors down and the man will find out, "So far, not so good." The interesting thing is that a law must be enforced to be a law and therefore God says in [Ezekiel 18:4](#), ". . . the soul that sinneth, it shall die." The Law must be enforced and the breaker of the Law must pay the penalty.

There is another viewpoint that needs to be corrected and that is the confounding of law and grace and putting them into one system. Putting law and grace into the same system is to rob the Law of its majesty and meaning. There is no love in the Law. There is no grace in the Law. Grace is robbed of its goodness and glory when it is mixed with the Law. Grace is stripped of its wonder, attractiveness, and desire. The sinner's needs are not met when law and grace are bound together. The Law sets forth what man ought to be. Grace sets forth what God is. The majesty of the Law is something that we do need to recognize.

The Law reveals who God is and the vast yawning chasm between God and man. Paul asked the question in [Galatians 4:21](#), "Tell me, ye that desire to be under the law, do ye not hear the law?" You had better listen to what the Law says because man has been weighed in the balances by the Ten Commandments and has been found wanting. You do not measure yourself by others. It is very easy for the man on Mt. Whitney to look down at the man on the ant hill and say, "I am higher than you are." The man on Mt. Whitney, however, did not make it to the moon, or to heaven either. You just do not measure up to God's standard.

The Law also reveals who man is and his inability to bridge the gap between himself and God. [Romans 3:19](#) tells us, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Paul says in [Romans 8:3](#), "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The fault does not lie in the Law but in us.

The Law is a mirror, as we have already seen, that reveals man in his sinful condition. Many people look in the mirror and think they are all right. This reminds me of the fairy story in which a queen looked in her mirror and said, "Mirror, mirror, on the wall, who is fairest of them all?" She wanted the mirror to say that she was, but the mirror told the truth and said she wasn't -- someone else was fairer. And the interesting thing today is that a great many folk look at the mirror (the Ten Commandments in the Word of God) and they say the same thing, "Mirror, mirror on the wall, who is fairest of them all?" The difference is that they answer their own question and say, "I am." They think they are keeping the Law. My friend, you need to look in the mirror more closely and let the mirror do the answering.

The Law never made a man a sinner; it revealed the fact that man was a sinner. The Law was given to bring a man to Christ, as we have seen. It was our schoolmaster to take us by the hand, lead us to the Cross, and tell us, "Little man, you need a Savior because you are a sinner."

The Ten Commandments (20:3-17)

Now let's look at the Ten Commandments. They are divided into two different major divisions. One part deals with man's relationship to God, and the other part deals with man's relationship to man.

Thou shalt have no other gods before me [[Exod. 20:3](#)].

God is condemning polytheism, which is the belief in more than one god. There is no commandment against atheism -- there was none in those days because they were too close to the creation and the original revelation of God. The atheists began to appear during the time of King David, and they were called fools. [Psalm 53:1](#) says, "The fool hath said in his heart, There is no God. . . ." Today the atheist can be a college professor and considered to be a brain and an intellectual, but God says he is a fool. There are many atheists today because we are so far from our origin, and men are not willing to accept the revelation of God in His Word.

God told Israel, "Thou shalt have no other gods before me." God instructed the nation in this manner because in that day it was mighty hard for man to keep balanced. In that day it was popular to worship many gods. Today it is popular not to worship any god. My, how the pendulum of the clock has moved! The important thing to note in this verse is the fact that God is condemning polytheism. Paul elaborates upon this subject in [Romans 1:21-25](#) which states, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and

fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me [[Exod. 20:4-5](#)].

Some people may feel that this passage does not apply to us today. [Colossians 3:5](#) tells us that "... covetousness . . . is idolatry." Anything that you give yourself to, especially in abandonment, becomes your "god." Many people do not worship Bacchus, the cloven-footed Greek and Roman god of wine and revelry of long ago, but they worship the bottle just the same. There are millions of alcoholics in our country right now. The liquor interests like to tell us about how much of the tax burden they carry, when actually they do not pay a fraction of the bill for the casualties they cause by their product. A lot of propaganda is being fed to this generation and large groups of people are being brainwashed. Whether or not folk recognize it, they worship the god Bacchus.

Other people worship Aphrodite, that is, the goddess of sex. Some people worship money. Anything to which you give your time, heart, and soul, becomes your god. God says that we are not to have any gods before Him.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain [[Exod. 20:7](#)].

Using the Lord's name in "vain" means in the way of blasphemy. This is very prevalent in our day and age. But His commandment still stands. It is wrong to use God's name in vain because He is God and He is holy! It also reveals a lack of vocabulary. Many people cannot express themselves without using profanity. A man who was wonderfully converted several years ago in Texas once told me, "When I was converted, I lost over half of my vocabulary!" And this is what he meant.

Now the fourth commandment:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it [[Exod. 20:8-11](#)].

The Sabbath Day was given to the nation Israel in a very unusual way. It was a covenant, a token between God and the children of Israel. We shall see that in [Exodus 31:13-17](#). The exact day, in my opinion, is not important. After all, the calendar changes that have been made make it impossible for us to know whether our seventh day is our Saturday or not. I do not think it is. But that is beside the point because, as far as we are concerned, it makes no difference what day we observe. We keep what we believe is the first day of the week. It may or may not be. But we recognize the first day of our week because our LORD came back from the dead on that day. All of this will be dealt with later on in the Book of Exodus.

Next we come to the section of the commandments which deals with man's relationship with man. It begins in the home.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee [[Exod. 20:12](#)].

A father and a mother should be worthy of the honor of their children. We will speak more of this commandment later.

The sixth commandment says:

Thou shalt not kill [[Exod. 20:13](#)].

This verse is used by many people who are opposed to a particular war. Many young men have talked to me about it. They say, "You should not kill; therefore, you should not be a soldier." The commandment "Thou shalt not kill" was not given to a nation; it was given to the individual. One man should not kill another. No one should go to any country on his own, and kill. "Thou shalt not kill" has nothing to do with soldier service or with the execution of a criminal. A nation is given an authority to protect human life by taking human life. "Thou shalt not kill" is a commandment to the individual and it is speaking of murder, which our LORD said comes from anger -- and we are not even to be angry with our brother.

The seventh commandment says:

Thou shalt not commit adultery [[Exod. 20:14](#)].

We are living today in the middle of a sex revolution. Sex is certainly not new, but it is still adultery when it is committed outside of wedlock. God makes this very clear. Man may think he has changed this commandment but he has not. This commandment still stands.

The eighth commandment says:

Thou shalt not steal [[Exod. 20:15](#)].

The point I would like to make here is that if you are permitted to commit adultery, then you should be permitted to steal and so forth. This whole package goes together. If one is all right to indulge in, then all should be right; if one is wrong, then all are wrong.

The ninth commandment says:

Thou shalt not bear false witness against thy neighbour [[Exod. 20:16](#)].

Bearing false witness against your neighbor is lying.

The tenth commandment says:

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's [[Exod. 20:17](#)].

Covetousness, according to the apostle Paul in [Colossians 3:5](#), is idolatry. This is one of the great sins of the present hour. God condemns killing, adultery, stealing, bearing false witness, and covetousness. We will have an occasion to look at the Ten Commandments in a different way later on.

The Effect Of God's Visit (20:18-23)

God has given the children of Israel the moral code which is the Ten Commandments. However, there is more to the Law than the moral code. God will also give them that part of the Law which deals with social legislation. He will also give them instructions concerning an altar and the building of the tabernacle. The Book of Leviticus gives in detail the service of the tabernacle. It is all part of the Law. It all goes in one package.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die [[Exod. 20:18-19](#)].

When the Israelites saw the thunder and lightning, they were afraid and backed away from the mount.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not [[Exod. 20:20](#)].

The Law presented a very high standard. The Law of the Lord is perfect. It demands perfection. If you are trying to be saved by keeping the Law, you will have to be perfect. If you are not perfect, you cannot be saved by the Law. I thank God that under grace He can take a poor sinner like me and save me. Grace reveals something of the goodness and wonder of our God.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold [[Exod. 20:21-23](#)].

It is important to see why God appears in just this way to the children of Israel. I think it is evident that God wants to impress upon them that He is the living God. Remember that they were reared in Egypt with idols all around them -- and they were and are idolatrous, as we shall see. They are worshiping the creature rather than the Creator. God is moving closer to these people than He ever has before.

Instructions Concerning The Altar (20:24-26)

God has given Israel the Ten Commandments. Now along with the commandments God gives instructions for an altar. An altar is used for sacrifice. This altar speaks of the Cross of Christ and the blood that He shed. This altar is the one they built before the tabernacle was made. Apparently everywhere they journeyed they made one like this.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee [[Exod. 20:24](#)].

There is no mention of presenting a sin offering on this altar. The peace offering reveals that man needs a sacrifice that will reconcile him to God, and that Christ did make peace by the blood of His Cross. The burnt offering speaks of who Christ is; it speaks of His worthiness and ability to save.

This altar was to be made of earth and was the place upon which the Israelites were to sacrifice burnt offerings and peace offerings. The sin and trespass offerings were given to Israel later.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it [[Exod. 20:25](#)].

There is an important lesson in this verse. God wanted them to build a plain altar of stone with no engraving. Perhaps an engraver would want to make the altar appealing, attractive looking, and very beautiful. The moment a tool is put to stones, it is polluted. God rejects it. Today we have gone way past "engraving" in our churches. We have come to the place where we feel that everything connected with worship should be beautiful. We want soft music, dim lights, and beautiful colors. We want the sermon to be given in very low tones and in a dignified manner, as flowery as possible. Well, we've been through such a period. And we have found that liberalism has emptied our churches. There is nothing wrong with an attractive place to worship. I am for soft lights, beautiful music, and flowery speaking. But when any of these things obscures the message of the Cross and takes attention away from the Lord Jesus Christ who died on that Cross, then God is offended. God does not want this to happen.

When Paul went to the city of Corinth, you will recall, he found the Corinthians to be quite philosophical. Many of the heathen priests connected with the heathen religions tried to identify with all the sins of Corinth. When Paul arrived, these secondhand philosophers wanted to argue, discuss, and appear intellectual. These Corinthians were going in every direction. Paul had a similar experience in Athens. He tells these Corinthians, "For I determined not to know any thing among you, save Jesus Christ, and

him crucified" ([1Cor. 2:2](#)). Friends, if "Jesus Christ and him crucified" is left out of the message, I do not care how high the steeple is, how loud the church bell is, how beautiful the sanctuary is, how soft the music is, or how educated the preacher is -- it is not a church and, as far as God is concerned, it is polluted.

Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon [[Exod. 20:26](#)].

Many people would like to build nice lovely steps up to the altar. That would be very convenient. In that day a man wore a kind of a skirt and to climb steps he would have to lift that skirt and his nakedness would be revealed. God says, "I do not want to see your nakedness." That which speaks of the flesh God cannot use.

Let me make this very personal. Anything that Vernon McGee does that is of the flesh, God hates and will not use. God does not want a display of the flesh in anything that has to do with His work. We need to guard against this type of thing. It disturbs me when people see only the preacher and do not see the One he is trying to present. I personally do not like anyone to tell me that I preached a beautiful sermon. The last thing I want to do is preach a beautiful sermon. I want to preach about a beautiful Savior and when people hear me preach, I want them to say, "Isn't Jesus wonderful!"

I have had very few real compliments since I have been a minister, but one I remember well. When I was a pastor as a student in Georgia, I used to preach in a church on the side of a red clay hill. One morning after the message everyone left but a country boy. He wore high yellow shoes that buttoned all the way, and he waited around, as timid as could be. Finally he came up to me with tears in his eyes. He took hold of my hand and said, "My, I did not know Jesus was so wonderful." He wanted to say something else but he was too choked with emotion; so he turned and walked out of the little church. That church today is in the middle of a city, but in those days it was in the middle of a cotton patch. I watched that country boy walk across the cotton patch, and said to myself, "Oh God, let me so preach that people will know that Jesus is wonderful." That was a compliment and I have not had many like it.

We do not need the display of the flesh in the ministry, in the pulpit, or in church work. We need to preach Jesus Christ and Him crucified.

Chapter 21

THEME: The law concerning master and servant relationships; the law concerning personal injuries

The Law Concerning Master And Servant Relationships (21:1-6)

In [Exodus 21](#) we come to social legislation. This part of the Law is an important issue at this time because the Israelites had been slaves in Egypt.

Now these are the judgments which thou shalt set before them.

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing [[Exod. 21:1-2](#)].

These two verses clearly state that the Israelites could never permanently make one of their own brethren a slave.

If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever [[Exod. 21:3-6](#)].

This remarkable law states that if a man is a slave, after seven years he can go free. If he was married when he became a slave, he can take his wife with him. If he married while a slave, that is, if he married a woman who was already a slave of his master, at the end of seven years he could go free, but his wife would still belong to the master. He could, however, if he loved his wife and master, decide to stay on his own free will. If he decides to stay, his master is to bore his earlobe through with an awl signifying that he will serve his master forever.

This is a beautiful picture of the Lord Jesus Christ. He came to this earth and took upon Himself our humanity. And we were all slaves of sin. He could have gone out free. He could have returned to heaven, to His position in the Godhead, without going through the doorway of death. He did not have to die upon the Cross. But He willingly came down to earth and took upon Himself our humanity. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" ([Phil. 2:8](#)).

[Psalm 40:6-8](#) goes on to say, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." This passage refers to Christ, because [Hebrews 10:5-9](#) tells us that it does. It was fulfilled when our Lord came to this earth. "Wherefore when he cometh into the world [speaking of Christ], he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me [it was not only his ear that was "digged," or bored through with an awl, but God gave Him a body which He will have throughout eternity]: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Christ was "made like unto His brethren." He chose not to go out free without us. He could have left this earth without dying, but He said, "I love My Bride. I love the sinner." So He became obedient unto death, even the death of the Cross so that He could

redeem us from the slavery of sin. What a picture this is of Christ -- placed right here after the giving of the Ten Commandments.

The Law Concerning Personal Injuries (21:12-25)

He that smiteth a man, so that he die, shall be surely put to death
[Exod. 21:12].

This verse is the basis for capital punishment. Some people believe that "Thou shalt not kill" means that the government has no right to exact a death penalty. However, God commanded the nation Israel to put to death any murderer.

And if a man lie not in wait, but God deliver him into his hand;
then I will appoint thee a place whither he shall flee [Exod. 21:13].

There were six cities of refuge placed throughout the land of Palestine. These were set up in convenient locations so that one charged with manslaughter could avail himself of the shelter they afforded until the matter in which he was involved could be settled. We will speak more of the cities of refuge later.

But if a man come presumptuously upon his neighbour, to slay him
with guile; thou shalt take him from mine altar, that he may die
[Exod. 21:14].

If a man commits a premeditated murder, that man is to be executed. If a man kills someone in self-defense while trying to defend himself, without premeditation, that man would not merit execution.

And he that smiteth his father, or his mother, shall be surely put to
death [Exod. 21:15].

This is God's protection for the home.

And he that stealeth a man, and selleth him, or if he be found in
his hand, he shall surely be put to death [Exod. 21:16].

God did not approve of slavery at all and, in fact, He condemned it. It was a great system in that day, but God dealt with it.

And he that curseth his father, or his mother, shall surely be put to
death.

And if men strive together, and one smite another with a stone, or
with his fist, and he die not, but keepeth his bed:

If he rise again, and walk abroad upon his staff, then shall he that
smote him be quit: only he shall pay for the loss of his time, and
shall cause him to be thoroughly healed [Exod. 21:17-19].

In other words, the one who was responsible for the injury was to reimburse the injured -- both for his time and medical expenses.

The above laws and the other laws presented in the rest of this chapter are the basis of the laws of our land. They form the basic platform of law and order that is necessary for a civilized nation to build upon.

[Verses 24](#) and 25 sum it all up by saying:

Eye for eye, tooth for tooth, hand for hand, foot for foot.

Burning for burning, wound for wound, stripe for stripe [[Exod. 21:24-25](#)].

In other words, these two verses state the law of reciprocity. Law must be enforced if there is to be law and order and protection for human life and property.

Thank God, we do not have to depend on keeping the Law for our salvation. There is One who is prepared to extend grace to us that we may be saved, even the Lord Jesus Christ.

Chapter 22

THEME: The law concerning property rights; the law concerning crimes against humanity

The Law Concerning Property Rights (22:1-6)

There are those who raise the question today, "What is right and what is wrong?" Some say that what is right and wrong is relative. A college professor, who claims to be an atheist, was discussing this with me. He maintained that right and wrong are relative, that what he would think is right and what I would think is right could be poles apart. Then he asked me, "On what do you base your dogmatic conclusions?" I said, "I base them on the Word of God." I went on to tell him that my nature was just like his nature, and that I would like to give in in certain places, and I would like to let the bars down here and there, but God has given me a standard to follow. The interesting thing is that God's standard has produced a society in which there has been a measure of law and justice.

The laws presented in chapters 21 to 24 deal with everyday nitty-gritty living. In some ways it is boring reading and similar to reading a lawbook. However, most of our laws are based upon these precepts. I am glad that the Word of God says, "Thou shalt not kill." It protects me and my family. I am happy the Bible says, "Thou shalt not steal." It protects what little property I have. These and the other laws are basic to having order in a society.

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep [[Exod. 22:1](#)].

I cannot tell you why five oxen should be restored for an ox or four sheep for one sheep. In the New Testament, however, Zacchaeus referred to this principle: "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" ([Luke 19:8](#)). Why did he say fourfold? He was referring to the Mosaic Law.

Our law today says that if you destroy another man's property, you must pay the damages. All that our society demands when you damage or destroy some other person's property is to replace the item or pay what it is worth. God's law of restoring fourfold is much better with human nature the way it is. If we had to restore fourfold anything that

we destroyed or damaged, we would be more careful. Human nature is always the same, and God is always the same. God deals with man on the basis that is best for him.

If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him [[Exod. 22:2](#)].

This law gives you the right to self-protection. Not long ago a thief broke into a man's place and the homeowner shot him. He sued the homeowner for several thousand dollars in damages. The case went to court and the thief won the judgment on the grounds that the homeowner had no right to shoot him, according to the decision of some asinine judge! In order to pay the damages the homeowner had to sell his property. And there was no judgment against the thief at all! In our day there is a great emphasis on protecting the rights of the guilty at the expense of the rights of the innocent.

God's law protects a man's property and his home. Under this principle a man is justified in protecting his property, his home, and his loved ones.

God's laws are basic principles which give society law and order. If mankind had followed God's social legislation as given in the Book of Exodus, we would not have the social problems we are having in the cities of the United States. Our entire legal system, which was founded on the Word of God, is riddled with men who do not know the Bible because they are so far from it themselves. Their entire background is such that they are not properly able to interpret the Law.

The Constitution of the United States was written by men, not all of whom were Christian (in fact, most of them were Deists), but they had a certain respect for the Word of God. I recently heard a man say that Thomas Jefferson ridiculed the Bible. He did not. Quotations from Thomas Jefferson show that he had great respect for the Word of God even though he did not believe in the miraculous and actually did not follow it in his personal life. But we have men who administer law today with no background in the Bible whatever. Because of this we are in trouble, deep trouble.

If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft [[Exod. 22:3](#)].

If a man steals, he has to make restitution for that which he has stolen, even to the point of selling himself into slavery to help make the payment.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution [[Exod. 22:5](#)].

If a man's cow or sheep breaks through into another man's field and they cause damage, he is to make restitution.

If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution [[Exod. 22:6](#)].

This is a practical verse that shows us the right way to do things. It is another basic principle for the welfare of mankind on earth. God gave the Mosaic system to Israel so that they would be an example to the nations of the world.

The Law Concerning Crimes Against Humanity (22:16-25)

And if a man entice a maid that is not betrothed, and lie with her,
he shall surely endow her to be his wife [[Exod. 22:16](#)].

In other words, if a man rapes a girl, he will be forced to marry her. Things are certainly different in our day and age.

If her father utterly refuse to give her unto him, he shall pay
money according to the dowry of virgins [[Exod. 22:17](#)].

If her father does not agree to the marriage, the rapist must pay a penalty for what he has done.

Thou shalt not suffer a witch to live [[Exod. 22:18](#)].

Today we are seeing a resurgence of Satan worship and of the supernatural. This trend is potent and it is real. We shall be dealing with this further in the Book of Deuteronomy.

Whosoever lieth with a beast shall surely be put to death [[Exod. 22:19](#)].

Having sexual intercourse with a beast shows just how low man can go. Why did God make a law like this? Well, because it was being done. And we are seeing a recurrence of this unspeakably degrading practice in our "enlightened" society.

He that sacrificeth unto any god, save unto the LORD only, he shall
be utterly destroyed [[Exod. 22:20](#)].

This, of course, was the most severe penalty. Had it been followed to the letter, we would have a much better society today. Utterly destroying anyone who sacrifices to any other god but the LORD is harsh but, after all, when you have a cancer, you want to rid yourself of it. This is what God is talking about.

Thou shalt neither vex a stranger, nor oppress him: for ye were
strangers in the land of Egypt [[Exod. 22:21](#)].

This is God's "Good Neighbor" policy.

Ye shall not afflict any widow, or fatherless child [[Exod. 22:22](#)].

Child labor laws were established after the Wesleyan Revival, friends. The Word of God has been basic to all of the great movements that have brought blessing to mankind. What about the fatherless child? Did the orphans' home begin in atheistic countries or under Christian auspices?

If thou afflict them in any wise, and they cry at all unto me, I will
surely hear their cry:

And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless [[Exod. 22:23-24](#)].

I believe that God protects the helpless. Great judgment is coming for those individuals who have mistreated folk in need.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury [[Exod. 22:25](#)].

If one person lends money to another, he is not to charge excessive interest. God says it is wrong to take advantage of others.

These are some of God's laws, and more are given in [Exodus 23](#).

Chapter 23

THEME: The law concerning property rights -- continued; the law concerning the land and the Sabbath; the law concerning national feasts

The Law Concerning Property Rights -- Continued (23:1-3)

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness [[Exod. 23:1](#)].

Be careful what you say; this is God's rule of conduct. A gossip is as bad as a murderer, a thief, or an adulterer in your midst, yet in our society a gossip gets by easily.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment [[Exod. 23:2](#)].

If we were to follow God's precept, "Thou shalt not follow a multitude to do evil," it would put us out of the marching, protesting and rioting business. Also it would rid our society of the growing menace of gangs. I talked with a very attractive young fellow in this category. He said he dressed as he did because he wanted liberty and freedom. I noticed there were several thousand dressed just like him. So I asked him, "Would you dare dress differently? Would they accept you?" He said, "No." Then I said, "When they protest, you have to get in line and protest, don't you?" He said, "Yes, I do." "Well," I replied, "then you really do not have much freedom, do you? You have to do certain things. When they dress a certain way, you have to dress a certain way. This is not freedom." My friend, freedom is not following a multitude to do evil!

Neither shalt thou countenance a poor man in his cause [[Exod. 23:3](#)].

Judgment should not be swayed toward the rich or toward the poor. Judgment and justice should be exercised fairly. The Romans depicted justice as a woman, tender but also blindfolded. She was no respecter of persons and held a sword in one hand and scales in the other. The sword meant that when the judgment was handed down, there would be the

execution of the penalty. The scales meant that justice would be fair. Judgment should be exercised without respect of persons.

The Law Concerning The Land And The Sabbath (23:10-11)

Once again God gives Israel this law concerning the Sabbath Day and the Sabbatic Year.

And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard [[Exod. 23:10-11](#)].

God will review this law with Israel when they go into the land. The subjects of the Sabbath Day, the Sabbatic Year, and the year of Jubilee are dealt with in the Book of Leviticus. Briefly, the Sabbath Day was the seventh day of the week and was a day of strict rest. The Sabbatic Year was the septennial rest for the land from all cultivation. The year of Jubilee is also called the year of liberty. Every fiftieth year the Hebrews who had been forced to sell themselves into slavery became free. Lands that had been sold reverted to their original owners.

It is interesting to note that folk today who claim to be Sabbath keepers, are attempting to keep only the Sabbath Day. They ignore the Sabbath Year (especially if they are farmers) and disregard completely the year of Jubilee.

The Law Concerning National Feasts (23:14-33)

Three times thou shalt keep a feast unto me in the year.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Three times in the year all thy males shall appear before the Lord GOD [[Exod. 23:14-17](#)].

Three times a year all the Hebrew males were to appear before the Lord God in Jerusalem. There were three feasts that were to be celebrated: (1) the Feast of the Passover; (2) the Feast of Pentecost; (3) the Feast of Tabernacles. The Feast of the Passover, you will recall, was instituted in memory of Israel's preservation from the last plague brought against the land of Egypt and her deliverance from that land of bondage. Before the people of Israel enter the Promised Land, these will be discussed in detail.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him [[Exod. 23:20-21](#)].

Who is this Angel? Other Scriptures shed light on the answer. [1Corinthians 10:4](#) says, "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." [1Corinthians 10:9-10](#) continues, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." It is the Lord Jesus that they were to obey. He is definitely the one in view here.

For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off [[Exod. 23:23](#)].

God told Israel that He intended to put the enemy out of the land because of their sin. Now the Lord says to them:

I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee [[Exod. 23:27](#)].

God is telling Israel that it is His intention to put them in the land of Israel and make it their land. Then God tells them:

Thou shalt make no covenant with them, nor with their gods.

They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee [[Exod. 23:32-33](#)].

The children of Israel were not to make any covenants with the inhabitants of the land nor with their gods. Joshua made the mistake of making a covenant with the Gibeonites. He did not do enough investigating. Of course the reason the nation of Israel finally went into Babylonian captivity was because they went into idolatry and served other gods. In other words, they did not heed God's warning.

Chapter 24

THEME: Order of worship before the existence of the tabernacle; the children of Israel acknowledge the covenant; Moses ascends Mount Sinai alone

[Exodus 24](#) concludes the section on social legislation begun in [Exodus 21](#). We have found that the Law of Moses is much more than the brief Ten Commandments and that the area of social legislation covers a great deal of ground.

Order Of Worship Before The Existence Of The Tabernacle (24:1-3)

And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off [[Exod. 24:1](#)].

God told these men to come up into the mountain, but even these men who were in a very unique position at that time were told to worship afar off. How different things were under law than they are under grace. How different their situation was from when God was bringing them along the path from Egypt on eagles' wings of grace. Under law man must worship afar off but today [Ephesians 2:13](#) tells us, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." God saves us and leads us along life's pathway today by His grace.

And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do [[Exod. 24:2-3](#)].

This is the second time that the children of Israel have given an affirmative answer when God asked them if they wanted His commandments and Law. They are very self-confident, self-sufficient, and almost arrogant when they tell God, "Yes, we want your Law." They promise to do all of the words of the Lord even before they have them all. They have been given the Ten Commandments and believe they can keep them.

One wonders how Israel could be so deceived. But I am even more puzzled by the many people who still believe they are living by the Law. Those who believe they are meeting God's standard are deceived, and it is a terrible thing. [1John 1:8](#) tells us: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." You won't be deceiving your neighbors, you will not deceive your wife nor husband nor loved ones, but you certainly can deceive yourself. If you say that you do not sin, you deceive yourself. You would think that a man who says he has no sin ought to have also a little truth in him. But John says there is no truth in him at all. In case you missed it, John repeats it in [1John 1:10](#), which says, "If we say that we have not sinned, we make him a liar, and his word is not in us." He said that if you say that you have not sinned, you have made God a liar. Friends, God is no liar. I wouldn't call Him that if I were you. The best thing to do is not boast of your goodness. My, the arrogance of the children of Israel in saying, "All the words which the Lord hath said we will do!" You will notice, however, that they did not keep all His words.

The Children Of Israel Acknowledge The Covenant (24:4-8)

And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient [[Exod. 24:4-7](#)].

These Israelites were certainly confident. In fact, they were filled with self-confidence. They really thought they could keep God's Law, and that is the worst kind of self-deception. They promised to obey God, but they did not. The natural man believes he can please God, but he cannot. You and I cannot please God because no man can meet God's standard. We forget that we are actually members of a totally depraved race as far as God is concerned. If you doubt it, just look around the world and note the lawlessness. Look at the sin, the confusion, the atheism, and the godlessness on every hand. God is absolutely right when He says in [Romans 3:10](#), ". . . There is none righteous, no, not one." We live in a day when sin is called good and bad is called good. The prophets said that such a day would come. Well, we certainly have arrived.

And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words [[Exod. 24:8](#)].

Even before God gives the Law to them, the Israelites are sprinkled with blood to let them know that there must be a sacrifice. [Hebrews 9:22](#) says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." God will repeat this many times. Life must be given up, and a penalty must be paid before any of us can go to heaven.

Moses Ascends Mount Sinai Alone (24:9-18)

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness [[Exod. 24:9-10](#)].

"They saw the God of Israel" needs to be understood in the light of other Scriptures. Actually no one has seen God because He is a Spirit. [John 1:18](#) tells us that, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." What they saw was a representation of God. I sincerely doubt that we shall see God the Father throughout eternity. Jesus Christ is probably the closest view we will have of the Father. But He will be enough to satisfy our hearts. All that we know today about the Father is through the Son. I do not know how God the Father looks, or feels, or thinks, because God has told us in [Isaiah 55:8-9](#), "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." But Jesus has revealed Him to us. Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel did not see God the Father but they saw a representation of God.

And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink [[Exod. 24:11](#)].

In this verse, as in the previous one, they saw a representation of God. Later on Moses asks to see God because all he had seen was a representation. Moses wanted to see God.

Also to see God was Philip's plea in the upper room. "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" ([John 14:8-9](#)). If you want to see God, friends, you will have to go through Jesus Christ.

I have heard earnest laymen give testimony to the fact that they can come directly into the presence of God since their salvation. The truth is that we do not come directly into God's presence; we have a mediator. "For there is one God, and one mediator between God and men, the man Christ Jesus" ([1Tim. 2:5](#)). You come to God through Christ Jesus the mediator. Christ is the daysman Job longed for. Christ puts one hand in the Father's hand and one in your hand and brings you and God together. We do not reach God the Father on our own, and we must recognize that.

And Moses rose up, and his minister Joshua: and Moses went up into the mount of God [[Exod. 24:13](#)].

Now Joshua is beginning to appear in the picture more. God is preparing him to succeed Moses. He is a young man, and God has many things to teach him before he is prepared to lead Israel.

And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

And Moses went up into the mount, and a cloud covered the mount.

And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights [[Exod. 24:14-18](#)].

It was during this time on Mount Sinai that Moses received the instructions presented in the rest of this book.

Chapter 25

THEME: Materials to be used for the tabernacle; instructions for constructing the ark of the covenant; the table of showbread; the golden lampstand

In chapters 25 through 30 of Exodus, God gives Israel the blueprint for the tabernacle and the pattern for the garments for the high priest. Next we have the construction and erection of the tabernacle and the fact that it was filled with the glory of the Lord. The tabernacle was to be the center of Israel's life because it was there where man would approach God.

Materials To Be Used For The Tabernacle (25:1-9)

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, that they bring me an offering:
of every man that giveth it willingly with his heart ye shall take my
offering [[Exod. 25:1-2](#)].

Israel had been out of slavery for only a few months, yet the Lord asks them to make a contribution to help build the tabernacle. The amazing thing is that the children of Israel gave so much they were told to stop giving! Friends, a thing like this does not happen very often. I was a pastor for a long time, and I never had to restrain folk from giving to the church. But Moses did!

Following are the items they were to bring:

And this is the offering which ye shall take of them; gold, and
silver, and brass,

And blue, and purple, and scarlet, and fine linen, and goats' hair,

And rams' skins dyed red, and badgers' skins, and shittim wood,

Oil for the light, spices for anointing oil, and for sweet incense,

Onyx stones, and stones to be set in the ephod, and in the
breastplate [[Exod. 25:3-7](#)].

Our first reaction is, "Where did they obtain these items?" Remember that Israel had just been delivered out of slavery and this was part of the four hundred years back wages that they collected on their way out of the land of Egypt. [Exodus 12:36](#) reminds us that ". . . the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." When Israel left Egypt, they took out tremendous wealth. It has been estimated that at least five million dollars worth of material went into the construction of the tabernacle alone. The tabernacle was small in size because it had to be carried on the wilderness march, but it was very ornate, rich, and beautiful.

And let them make me a sanctuary; that I may dwell among them
[[Exod. 25:8](#)].

God never said that He was going to live in the tabernacle in the sense that He was restricted to a geographical spot. He did say, however, that He would dwell between the cherubim. [1Samuel 4:4](#); [2Samuel 6:2](#); [2Kings 19:15](#) and [Isaiah 37:16](#) all give testimony to this fact. Israel was a theocracy and Jehovah was the King. Israel was to be ruled by God. His throne was between the cherubim, and this is where man met God. The idea which exists today that God dwells in a building made by hands is not true. That is a pagan notion. Some people call a church building "God's house." It is not God's house because He does not dwell in a building and never did. Solomon expressed it accurately, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" ([1Kings 8:27](#)). The tabernacle was to be the place where man meets with God. "The LORD reigneth; let the

people tremble: he sitteth between the cherubims; let the earth be moved" ([Ps. 99:1](#)). The ark was God's throne and it was the first article of furniture that they were to build.

According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it [[Exod. 25:9](#)].

The Book of Hebrews tells us that this earthly tabernacle was patterned after the tabernacle in heaven. The question arises, "Is there a literal tabernacle in heaven?" I take the position that there is because God says there is. I take this literally and feel that if God had meant something else, He would have made that clear also. [Hebrews 8:5](#) says, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." [Hebrews 9:23-24](#) goes on to say, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Instructions For Constructing The Ark Of The Covenant (25:10-22)

The outer court was an enclosed place around the tabernacle proper, 100 cubits long by 50 cubits wide. The cubit was a unit of measure based on the length of the forearm from the tip of the middle finger to the elbow. If you measure yours, you will find it is about eighteen inches -- if you are a small person it will be shorter than that; if you are tall, it will be longer. So the length of a cubit varied, but was about eighteen inches. If you will consult the floor plan of the tabernacle, you will see that in the outer court were the brazen altar and the laver ([Exod. 30:28](#)). The tabernacle proper was divided into two compartments, the Holy Place and the Holy of Holies. The tabernacle itself was thirty cubits long and ten cubits wide and ten cubits high. The Holy Place was twenty by ten cubits. The Holy of Holies was ten cubits long, ten cubits wide, and ten cubits high, thus making it a perfect cube.

The furniture in the Holy Place consisted of the table of showbread, the golden lampstand, and the altar of incense. In the Holy of Holies were the ark of the covenant and the mercy seat. In the outer court were two articles of furniture: the brazen altar and the laver. Enclosing it was a fence of white linen.

And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

And thou shalt make staves of shittim wood, and overlay them with gold [[Exod. 25:10-13](#)].

The ark and the mercy seat above it was the place where God would meet with the children of Israel. It was the place for them to approach their God. It was the sanctum sanctorum of the tabernacle. Notice that the first article of furniture is the ark. We are approaching it from God's viewpoint, from the inside looking out. The ark was in the Holy of Holies where God's presence dwelt. If we were approaching it from man's viewpoint, we would come first to the gate of the tabernacle, then the brazen altar and the laver.

The tabernacle was fashioned in such a way that it could be carried as the Israelites marched through the wilderness. It was put together when they made camp and taken down when they moved to another place. Each piece of furniture in the tabernacle was equipped with rings and staves so that it could be easily carried through the wilderness.

The mercy seat, which formed a top for the ark, was considered a separate piece of furniture.

And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof [[Exod. 25:17-19](#)].

Notice what God now says:

And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be [[Exod. 25:20](#)].

The cherubim looked down upon the mercy seat.

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel [[Exod. 25:21-22](#)].

The ark was a chest covered inside and outside with gold. It was made of shittim wood which was more or less indestructible and much like the redwood of California. It was a perfect symbol of the Lord Jesus Christ in His deity and humanity. Jesus Christ was the God-man; His deity was represented by the gold and His humanity was represented by the wood.

The ark could not be spoken of as merely a wooden chest because it also was a gold chest. It could not be called a golden chest because it was also a chest of wood. It

required both gold and wood to maintain the symbolism pointing to Christ as the God-man. There is no mingling of the two. To overlook this duality is to entertain a monstrous notion of His person. There is no doctrine in Scripture so filled with infinite mystery and so removed from the realm of explanation as the hypostatical union of Christ, the God-man. Yet there is no symbol so simple as the ark that describes this union of God and man in one body. A mere box made of wood and gold speaks of things unfathomable. Truly God chooses the simple things to confound the wise. That simple box tells the whole story, as far as man can take it in, of the unsearchable mystery of the blessed person of the Lord Jesus Christ.

The ark was covered with gold both inside and outside. [Colossians 2:9](#) tells us, "For in him dwelleth all the fulness of the Godhead bodily." Jesus Christ was not merely a thaumaturgist, that is, a wonder-worker. Nor was He a man with an overdeveloped God consciousness. He was God! He spoke as God. He put Himself on the same plane as God. In [John 14:1, 9](#) our Savior says, "Let not your heart be troubled: ye believe in God, believe also in me. . . . Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father. . . ." Yes, He was God.

He was also perfectly man. He grew tired. He sat down to rest at a well in Samaria in the heat of the day. He slept, He ate, He drank, He laughed, He wept, and beyond all that, He suffered and died. All of these are human characteristics. The gold and the wood in the ark were both required, yet neither was mingled with the other. Nor was the identity of one lost in the other. Christ was both God and man, but the two natures were never fused or merged. He never functioned at the same time as both God and man. What He did was either perfectly human or perfectly divine.

The ark was not an empty box. It contained three items which are enumerated in [Hebrews 9:4](#); "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." The contents of the ark were also symbolic. Aaron's rod that budded speaks of the Lord's resurrection. The manna speaks of the fact that Christ is the Bread of Life. The Ten Commandments speak of the life He lived on earth fulfilling the Law in all points and fulfilling the prophecies spoken of Him.

The tables of the covenant speak of the Kingship of Christ. He was born a King. He lived a King. He died a King, and He rose from the dead a King. He is coming again to earth as King. God's program is moving today and has been moving from eternity past to the time when Christ shall rule over this earth. Earth needs a ruler. Man needs a King. Someday He is coming as King of kings and Lord of lords.

The pot of manna speaks of Christ as a prophet. He spoke for God as [John 6:32](#) clearly shows: ". . . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." Jesus Christ was also God's message to man. He was to Logos, the Word of God, the very alphabet of God, the Alpha and Omega. He is God's final message to man. Since Christ came to earth as God-man, heaven has been silent because God has no addenda to place after Christ. He has no postscript to the letter because Christ is the embodiment of that letter. God told out His heart in Christ.

Aaron's rod that budded speaks of the work of Christ as priest. The prophet spoke for God before man; the priest spoke for man before God. As priest Christ offered Himself. As a priest He passed into heaven. Even now He sits at God's right hand in heaven. Jesus Christ the God-man was raised from the dead, and He is the unique example of resurrection up to the present hour. Easter lilies and eggs do not speak of the resurrection, but Aaron's rod that budded does. It was an old dead stick that came alive. The ark speaks of Christ as prophet, priest, and king. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" ([John 1:14](#)).

The mercy seat rested on top of the ark. It served as the top for the chest, the ark, but it was a separate piece of furniture. It was made of pure gold with cherubim on each end with their wings spread, overshadowing it, and looking down upon the top where the blood was placed. It was here the high priest sprinkled the blood of the sacrifice. It was the blood that made it the mercy seat. This too was symbolic of the work of Christ. Christ literally presented His blood in heaven after His death on the Cross. A critic recommended my book, *The Tabernacle, God's Portrait of Christ*, but warned people that I took everything literally and must be watched carefully because I held the position that Christ offered His blood in heaven. The critic felt this was crude. I do not believe this is crude because the blood of Christ is not crude; it is precious. Peter calls his Savior's blood "precious" in [1Peter 1:18-19](#), "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Christ's blood is more precious than silver or gold. The most valuable thing in heaven is the blood He shed for man on earth. He presented His blood as He entered heaven and that is what makes God's throne a mercy seat for us today. We are bidden to come to God today on the basis of the fact that Jesus Christ, our great High Priest, has offered His own blood for our sins. [Hebrews 4:14-16](#) reminds us that, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

You and I approach God through our great High Priest in heaven. He is the living Christ at God's right hand. Through Him we find mercy and help. Many believers are trying to fight the battle down here alone. They are trying to meet the issues of life alone. Friends, you and I are not able to do it. We are not strong enough. We need help. And we are not availing ourselves to the help Christ offers. Paul prayed for the Ephesians that the mighty power that worked in Christ, bringing Him from the dead, might work in them ([Eph. 1:19-20](#)). We see very little of that power working in believers today. We need to lay hold of it by faith because we have a High Priest who is at God's right hand.

The high priest who served in this tabernacle rushed into the Holy Place, sprinkled the blood on the mercy seat, and rushed out again. Christ, our High Priest, when He made His offering, sat down at God's right hand and is still there for us today. He died down here to save us. He lives in heaven to keep us saved. And we should keep in contact with Him. Have you had a talk with Him today?

We have looked now at the articles of furniture in the Holy of Holies: the ark and the mercy seat. Now we will consider the furniture in the second compartment, the Holy Place.

The Table Of Showbread (25:23-30)

There are three articles of furniture in the Holy Place: (1) the golden lampstand, (2) the table of showbread, and (3) the altar of incense. Inside the Holy Place is the place of worship. The golden lampstand is one of the most perfect figures of Christ that we have. The table of showbread speaks of Him as being the Bread of Life. The altar of incense speaks of prayer -- that the Lord is our great intercessor today, and we pray to the Father through Him.

The table of showbread has twelve loaves of bread on it. There are many explanations of how these loaves were arranged but the important thing to remember is that each loaf represents a tribe of Israel. In other words, God was providing equality for all.

Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof [[Exod. 25:23](#)].

You will notice that the table of showbread is two cubits long, and a cubit wide -- twice as long as it is wide. It is a cubit and one half high. The table of showbread is the same height as the ark of the covenant.

And thou shalt overlay it with pure gold, and make thereto a crown of gold round about [[Exod. 25:24](#)].

The "crown of gold" is a border around the table to keep the bread from falling off.

And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof [[Exod. 25:25-26](#)].

Once again we are told that staves were to be put through these rings in order that the table might be carried through the wilderness as the children of Israel journeyed. It was carried on the shoulders of the priests.

And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

And thou shalt set upon the table shewbread before me always [[Exod. 25:29-30](#)].

The bread is a type of Christ. Therefore the table is a type of Christ. It pictures Him. The table of showbread suggests many things: it speaks of sustenance, provision, and supply. It is the table of salvation. Our Lord gave a parable in [Matthew 22:1-14](#) which tells about the marriage of the king's son. The invited guests refused to come, and this provoked the king to deal with the rejectors. Having done so, the king extended the invitation to

include those in the highways and byways. They were bidden to come and eat. Thus the invitation has gone out today to the world to come and partake of the salvation as it is in the Lord Jesus Christ.

It is also a table of provision. God, as Creator, provides all food for man and beast. Whether you like it or not, friend, you eat every day at God's table in the physical realm. Yet how few recognize this truth and give thanks to Him for His bounty. God is the one who provides for us.

This table also speaks of the Lord's Supper, as instituted by the Lord Himself just prior to His death upon the Cross. It is a table for believers. The table of showbread is a prefiguration of Christ as the sustainer of spiritual life for the believer.

The table was two cubits long, one cubit wide, and one and one half cubits high. It was made of shittim wood and overlaid with gold. The almost incorruptible shittim (acacia) wood speaks of His humanity. This wood was a product of the earth but was not subject to the action of it in a chemical way. In the same way our Lord had a body made of earth elements and conceived in the womb of a virgin. The gold speaks of His deity, but the gold is not produced by the earth; it is separate from it and has an inherent value. Christ was not of the earth in His deity. He was God. He came from glory.

On the table were placed twelve loaves of bread. The table and the bread are spoken of as one. We do the same thing today when we say, "The Lord's table." We do not eat the table, but we associate the table with the food. This metonymy is common in Scripture.

The bread was changed each Sabbath. The bread which was removed was eaten with wine by the priestly family in the Holy Place. This table doesn't prefigure Christ in the same way that manna does. Although both speak of Christ, it is not in the same connection. The manna speaks of Christ as the life-giver. He interpreted this Himself in [John 6:32](#) when He said, ". . . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." A short time later, in [John 6:35](#), Jesus said, ". . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Now the showbread also speaks of Christ as the life-sustainer. Eternal life is a gift and is the manna which came down from heaven. The person who receives manna receives eternal life. However, eternal life requires a special food to sustain it and help it grow and find strength. The showbread pictures Christ as that special food for those who have partaken of the manna of life.

The Lord Jesus Christ is seen in another illustration that He also used. The showbread was made of grain which was ground and unleavened, made into bread and baked. [Leviticus 24:5](#) says, "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake." Then we find that the Lord Jesus said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" ([John 12:24](#)). The Lord Jesus Christ was ground in the mill of suffering. In His anguish Christ said in [John 12:27](#), "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." [John 12:31-32](#) tells us that He was brought into the fire of suffering and judgment.

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Jesus Christ came forth from the tomb in newness of life because His soul did not see corruption. Now He lives a resurrection life. He is the showbread now for believers to feed upon to sustain eternal life and promote growth. The Christian is to feed upon the living Christ. He is to appropriate Christ as He is today, living at God's right hand. Jesus Christ said, ". . . I am the bread of life . . ." ([John 6:35](#)).

There is an ancient proverb which contains the thought that a thing grows by what it feeds upon. And a book on the subject of dieting is entitled, *You Are What You Eat*. The difficulty today is that we have too many Christians who are not feeding upon Christ. You have to feed on Him in order to grow. In [2Corinthians 5:16](#) Paul tells us, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." We no longer know Christ after the flesh. We must feed upon Him as He is today. He is the living Christ and we are to grow by looking to Him.

The Golden Lampstand (25:31-40)

The next article of furniture is the lampstand, in most translations called the candlestick, but it was really a lampstand.

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick [[Exod. 25:31-33](#)].

As the description continues from [verses 34-39](#), the reading becomes rather tedious. [Verse 40](#) says:

And look that thou make them after their pattern, which was shewed thee in the mount [[Exod. 25:40](#)].

The lampstand is probably the most perfect picture of Christ found in the tabernacle furniture. It sets Him forth as pure gold and speaks of His deity. It sets Him forth as He is -- God. Worship has to do with walking in the light. This is a very important fact to see.

We have studied the table of showbread and have seen that it spoke of the fact that when we worship God we must feed on the Lord Jesus Christ. If you go to church and you are only entertained, or given a book review, or listen to some social issue being debated, or hear how you can improve your city, you are not having a worship service. You are just having a meeting. You only worship God when you feed upon Him who is the table of showbread.

Now in order to worship God, you must also walk in the light. Christ is the light, as symbolized by the lampstand in the Holy Place. If you wanted natural light, you had to go outside the tabernacle. If you wanted to walk in the light of the lampstand, you had to go inside the tabernacle. [John 1:9](#) tells us that Jesus Christ is the ". . . true Light, which lighteth every man that cometh into the world." You will find that there are people who counsel others by "words." We are told that through philosophy and vain deceit we can be deceived. Listen to the words of Paul in [Colossians 2:8](#), "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Christ is not just another philosopher who "darkened counsel by words without knowledge." He is the Son of God, and in Him there is no darkness at all.

The lampstand was actually made of one piece of gold. It was beaten work, highly ornamented. It had a central shaft, but extending from that shaft were three branches on each side, making a total of seven branches in all. Each branch was like the limb of an almond tree with fruit and blossom. At the top was an open almond blossom, and it was here that the lamps filled with oil were placed.

The almond blossoms looked like wood but they were gold. They remind us of Aaron's rod that budded. When Aaron's priestly prerogative was in question, the budding of his almond rod established his right to the priesthood. The almond rod, a dead branch, was made to live and bear fruit. Christ was established as the Son of God by His resurrection from the dead. The resurrection did not make Christ the Son of God because He was already that from the eternal counsels of God; the resurrection only confirmed it. Aaron was the God-appointed high priest and this position was confirmed by the resurrection of the dead almond rod. The resurrection of Christ likewise established His priesthood. Christ is our great High Priest. He became a man and partook of our nature, "tempted in all points as we are, yet without sin." But the primary basis of His priesthood is His deity. The priest represented man before God. And Christ, as God who became man, is now the God-man who represents man. There is Someone in heaven who knows and understands me! He is able to help me. The resurrection which declared Him to be the Son of God likewise declared His right to the priesthood.

It is interesting to note that no measurements are given for the lampstand. Why? Because you can't put a yardstick down on Deity, friend. You cannot measure Him as the Son of God. You can't understand Him. He is beyond the computation of man. Yet He also was perfectly human. His deity and humanity are never fused. Along with the fact that Jesus wept was the fact that He commanded Lazarus to come forth.

The lampstand gave light in the Holy Place. It was the place of worship. Notice that the lampstand held up the lighted lamps. In turn, the lamps revealed the beauty of the lampstand. The oil in the lamps represents the Holy Spirit. Christ said of the Holy Spirit in [John 14:26](#), "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." When you and I study the Word together, we meet around the person of Christ, and it is the Holy Spirit who takes the things of Christ and shows them unto us -- just as those lamps reveal the beauty of the lampstand. The Holy

Spirit reveals Christ as the Son of God, the One who came to earth on our behalf and who lives in heaven to intercede for us.

Chapter 26

THEME: The curtains of the tabernacle; the boards and sockets of the tabernacle; the veils

The Curtains Of The Tabernacle (26:1-14)

Over the tabernacle proper were four coverings. The first covering was linen and it covered that part of the tabernacle that was 30 cubits long, 10 cubits wide, and 10 cubits high. This linen covering came down the sides of the tabernacle but was not permitted to touch the ground.

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them [[Exod. 26:1](#)].

The linen covering was beautiful and the result of fine work.

And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make [[Exod. 26:7](#)].

These curtains had to be sewn together.

The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure [[Exod. 26:8](#)].

The length of one curtain was to be 30 cubits which means it would exactly cover the top and sides of the tabernacle. They were held together with loops and rings.

And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins [[Exod. 26:14](#)].

The third covering was made of rams' skins dyed red and the fourth covering was badgers' skins, or more correctly, sealskins. The women used to wear sealskin coats and this tabernacle was probably the first one that ever wore a sealskin coat!

Now each of these coverings had symbolic meaning. The first covering was fine-twined, Egyptian linen with cherubim woven in the material. It did not touch the ground, and its beauty could only be seen on the inside of the tabernacle. This covering could not be seen from the outside at all and, frankly, the beauty of the Lord Jesus Christ can not be seen by the world. He can only satisfy His own people. It is important for believers to worship Him because we not only need to feed on Him, but we need to behold Him in His beauty. In [Psalm 17:8](#), David said, "Keep me as the apple of the eye, hide me under the shadow of thy wings." The wings of the cherubim were woven in the linen cloth over the tabernacle. But under His wings is a good place for us to be hidden, and we should worship Him who is worthy of our worship.

The second curtain was made of goats' hair and it touched the ground. This curtain speaks of Christ's worth for sinners. It is symbolic of the death of Christ, and this is the message that is to be given to the world. We read in [Hebrews 9:26](#), "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The word world in this verse is better translated "age." He has appeared, and this is the message that should go forth. This is the story which the goats' hair curtain tells.

The third covering was made of rams' skin dyed red. This curtain speaks of the strength and vigor of Christ and His offering on the Cross. This curtain shows the outward aspect of His offering as our substitute.

The fourth curtain was made of badgers' skins (sealskins). After forty years in the wilderness this curtain was marred by time and weather, but it always protected that which was within. This covering speaks of Christ's walk before men. Just as the linen covering was inside to show His beauty to the believer, so the sealskin covering had no beauty to reveal. [Isaiah 53:2](#) tells us this about Christ: ". . . he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." There is no beauty on the outside that we should desire Him; we have to go inside to behold His beauty. The world does not see in Him what we see in Him.

The Boards And Sockets Of The Tabernacle (26:15-19)

And thou shalt make boards for the tabernacle of shittim wood standing up.

Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons [[Exod. 26:15-19](#)].

These boards were made of shittim wood which was a very durable wood like redwood. It was practically indestructible. These boards were covered with gold. There were twenty boards on each side and ten in the rear of the tabernacle. There was a certain amount of overlapping, of course, but this actually constituted the tabernacle proper. Rings were placed in the boards and bars ran through the rings, thus holding the tabernacle together.

Everything in the tabernacle speaks of either the person or work of Christ. Every covering, every thread, and every article of furniture reveals some facet of the Savior. As the bars held the tabernacle together, so the Holy Spirit of God holds true believers together today. Believers should be held together by the Spirit. In fact, believers are told "to keep the unity of the Spirit in the bond of peace."

The curtains covering the tabernacle each bore a different color and each had its own significance. There was blue, a heavenly color. There was scarlet, which speaks of Christ's blood. There was a blending of the blue and scarlet which produced a purple color that speaks of royalty. The blue and scarlet speak of heaven touching earth, or the humanity of Christ. The purple speaks of Him as King of the Jews. The boards, bars, and rings were overlaid with gold which speaks of the deity of the Lord Jesus Christ.

The Veils (26:31-37)

And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver [[Exod. 26:31-32](#)].

The veil was hung upon four pillars and speaks of the humanity of Jesus Christ. The pillars were made of shittim wood covered with gold, with silver sockets attached. These speak of deity taking hold of earth through redemption. There was no capital on top of these pillars, which made them different from the other pillars in the tabernacle; they were just cut off. [Isaiah 53:8](#) tells us, "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." Jesus Christ was cut off out of the land of the living -- He lived to be only thirty-three years old.

Now the veil was made of fine-twined linen and was the only entrance to the Holy of Holies. The veil speaks of the humanity of Christ. When Christ was on the Cross, He dismissed His spirit. At the moment of His death the veil was torn in two, representing the fracture of His spirit and His body. When the veil in the temple was rent in two, the way into God's presence was open. The only way to get to God today is through the Lord Jesus Christ. There is only one entrance to the Holy of Holies and only one way to God. In [John 14:6](#) Jesus Himself said, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Some people believe that you can come to God if you are sincere and belong to some church. Do not believe it. You will not find this type of thinking in the Word of God.

What a wonderful picture the veil is. It shows the humanity of Christ. Friends, it is the death of Jesus Christ that saves us. His spotless life condemns us. When I stand before the veil, I am condemned. I see myself as not able to pass into the presence of God. We read in [Matthew 27:50-51](#) that, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." The death of Jesus Christ provides access to God, and the rent veil pictures it.

Then there is another hanging:

And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

And thou shalt make for the hanging five pillars of shittum wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them [[Exod. 26:36-37](#)].

This veil, or hanging, led to the Holy Place, the place of worship where the golden lampstand, table of showbread, and altar of incense were located. Now, friend, we cannot worship God any old way. We have to come in spirit and in truth. Jesus said, ". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" ([John 14:6](#)).

Both veils prefigure our Lord Jesus Christ.

Chapter 27

THEME: The brazen altar; the court of the tabernacle; oil for the lamp

Notice now as we move outside the tabernacle proper to the court that the articles of furniture are made of brass: the brazen altar and the brazen laver. Inside, you recall, the articles of furniture were of gold. As you get closer to God, the emphasis is on the person of Christ. As you move farther out, the emphasis is on the work of Christ.

The Brazen Altar (27:1-3)

And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass [[Exod. 27:1-3](#)].

The furniture in the outer court is made of brass which represents judgment of sin. The sin question must be settled in the court before entrance can be made into the Holy Place. The furniture in the Holy Place was all of gold and pictures communion with God and worship of God. There is no sin in the Holy Place. The sin question is dealt with in the outer court.

Man is standing on the outside. How is he going to approach God? The first thing he must have is a substitute to die for him. Man might avoid meeting God, but if he wants to meet God and not die, he must have a substitute. Someone will have to die on that brazen altar for him. Sometimes this altar is called the table of the Lord, and it is called the altar of burnt offering. This is where God deals with the sinner. It speaks of the Cross of Christ, and of the fact that He is actually the One who died in man's stead. It is as Paul said in [Ephesians 5:2](#), "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Christ is our burnt offering. The altar was made by man, but the pattern is in heaven. The Cross was God's chosen altar of sacrifice. The Lord Jesus Christ was delivered by the determinate counsel and foreknowledge of God to die on the Cross. Christ, therefore, is more than just a good man. He is that and also He is the Lamb slain from the foundation

of the world. There is no approach to God except by the brazen altar. There a victim must be sacrificed and must be claimed as the substitute. [John 1:29](#) tells us, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." The apostle John spoke of Christ as that substitute upon the brazen altar. That is what the Cross became in those last three hours when darkness descended and Christ paid for the sins of the world.

We are told in [John 1:12](#) that ". . . as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Man could not worship, pray, or serve God until he came to the brazen altar. Every priest, every Levite, had to come to this altar. Friends, "the way of the cross leads home." If Jesus Christ had not gone by the brazen altar, we would have no access to God.

Jesus Christ is not only the Lamb that died for us, He is also the risen Lamb. The apostle John tells us in [Revelation 5:6](#) that he saw a ". . . Lamb as it had been slain . . ." The brazen altar stood at the entrance of the tabernacle. The Cross of Christ stands before heaven -- it was raised on this earth but there is no entrance to heaven except by this Cross.

The brass which covered the altar speaks of judgment. The shittim wood covered with brass speaks of His strength for sacrifice. What a picture this is of the Cross of Christ!

The Court Of The Tabernacle (27:9-16)

And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four [[Exod. 27:9,16](#)].

Once again the colors of the hangings tell a story. Blue was a heavenly color and spoke of the fact that Christ came from heaven. Scarlet spoke of Christ's humanity and the blood that He shed for mankind. The purple was a blending of the blue and scarlet, the color of royalty, speaking of Christ's kingship. This was the hanging for the gate of the court through which the priests and Levites entered. This entrance was only five cubits high, and the fence that went around the outside of the tabernacle was one hundred cubits by fifty cubits, and was covered with white linen all the way around. It separated those on the inside from those on the outside.

Oil For The Lamp (27:20-21)

The conclusion of this chapter is quite interesting. It deals with the oil for the lamp, and it is unusual that this subject should be brought up at this particular place.

And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always [[Exod. 27:20](#)].

Oil, as has already been pointed out, speaks of the Holy Spirit of God -- Zechariah's interpretation of the lampstand: ". . . Not by might, nor by power, but by my spirit saith the Lord of hosts" ([Zech. 4:6](#)). The light is that which the Holy Spirit gives. The Holy Spirit will not speak of Himself, but He takes the things of Christ and shows them unto us.

In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel [[Exod. 27:21](#)].

The burning light speaks of Christ. Now all that has changed -- the Lord Jesus Christ has gone back to heaven. [Matthew 5:14](#) tells us: "Ye are the light of the world. . . ." You and I do not make much light. It is only the Spirit of God that can use us. The first picture we have of Christ in the Book of Revelation shows Him walking in the midst of the lampstands. He is trying to keep the church's light of witness alive and burning on earth. Christ is dealing with those who are His own.

A word or two should be said about two articles of furniture not yet mentioned. One piece of furniture is the altar of incense which is mentioned over in Exodus chapter 30. If you were going to worship God, you had to come by this altar.

The other article of furniture not yet mentioned is the brazen laver. The laver made one clean to worship God. At the brazen altar you received Jesus Christ as Savior, and at the brazen laver you are washed and cleansed by the Holy Spirit of God. Then you are permitted to go and worship God.

Chapter 28

THEME: Aaron and his sons set apart for the priesthood; the ephod; the breastplate; the Urim and Thummim; the robe of the ephod

Aaron And His Sons Set Apart For The Priesthood (28:1-5)

We have seen that every thread, color, and chord in the tabernacle suggest the person and work of Christ. Now we come to the ones who are going to serve in the tabernacle. The Levites were to care for the tabernacle, and Aaron and his sons were to be the priests. Aaron was to be the high priest.

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty [[Exod. 28:1-2](#)].

In order for Aaron to serve as high priest he had to have certain garments. And these garments speak of Christ. It is true that most of the instructions given in Exodus do not make very thrilling reading, nor do they read like a detective or a mystery story, but they

do reveal Christ. Do you wonder why God gave us all of these instructions? Little children learn by pictures. The Bible is a picture book and God wants us to learn the truths He has for us by looking at the "pictures" He has given us.

These garments were not holy in the sense that you and I think of holy today. The Hebrew word for holy means "set apart." These garments were set apart for the service of God. Anything that is set apart for God is holy.

Suppose you have ten dollars in your pocketbook and you want to give one dollar to the Lord's work. You may have received that ten dollars from a store, and the store may have received it from a gambler, who in turn may have received it from a prostitute, who may have gotten it from a thief and so on. But the minute you set that money aside for God, it is holy. Anything set aside for God is holy.

These are holy garments and are to be used in the service of God. I do not wear a robe like the Levites used to wear but when I was a pastor I had a mohair suit which I wore exclusively in the pulpit. I had a great deal of fun kidding my intimate friends about my "holy suit." When I preach, I have on my holy clothes and, in one sense, I am accurate because anything set aside for the service of God is holy.

Notice that these are for the glory of God and they are beautiful. I love that. Things do not have to be ugly, friends, just because they are used in the service of God. I personally resent that the world, the flesh, and the Devil seem to get everything that is beautiful. Why can't we give God some of the beauty? He is the one who made beauty. If you do not think He splashes color around, watch a sunset, or look at the leaves in the fall. Look at the heavens during a clear sunny day and then watch them during a storm. God majors in colors and beauty, and these garments for the priests were to be beautiful and for the glory of God.

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office [[Exod. 28:3](#)].

Aaron is to be set aside for the ministry of the great high priest. These are to be his garments:

And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office [[Exod. 28:4](#)].

Here are six garments that are to be used in the service of God. They are to be worn by Aaron and then, of course, passed on to those who shall succeed him in the office.

And they shall take gold, and blue, and purple, and scarlet, and fine linen [[Exod. 28:5](#)].

These garments are to be made out of the very best material. I feel like God ought to have the very best, but I must confess that we need to be very careful about this subject. Never in my ministry have I driven an automobile that is considered expensive, like a Cadillac

or a Lincoln. One time a man offered to buy me an expensive car and I refused. I happen to drive a Chevrolet but, quite frankly, I feel I have as much right to drive a Cadillac. Now this is where I must be careful. Right now I know a certain minister who is coming under great criticism because several people went out to his headquarters one day and found nothing but Cadillacs parked around the place. The type of ministry in which he is engaged begs and urges people to give money to his work and there are those who feel the money received is not being spent wisely.

May I say that money sent into a ministry should not be spent needlessly. We ought to be very careful what we do with contributions. I have attempted to follow a pattern of being very careful with money because I ask people to give to my radio ministry. For this reason I drive a Chevrolet. So if anyone is thinking about giving me a Cadillac, forget it. Seriously, we need to be careful. On the other hand, we should recognize that God's work should have the very best, and that does not necessarily mean a Cadillac.

When we moved into our new headquarters, we needed to settle the question of what kind of equipment we should have. Should the machine used to make the radio tapes be a cheap model? No! The tapes are very important and so we got the best machine we could find. We feel that good equipment for God's work is essential; God's work ought to have it. I trust that you understand what I am saying because I believe that God is being cheated and robbed. Malachi asked this question, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" ([Mal. 3:8](#)). God knows that a man will rob Him. Man was that way in Moses' day and man is still the same today.

The Ephod (28:6-9)

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

And thou shalt take two onyx stones, and grave on them the names of the children of Israel [[Exod. 28:6-9](#)].

The ephod is difficult to describe. It was worn over the linen garment. Two long pieces of cloth were brought together and fastened by a stone on one shoulder and a stone on the other shoulder. The material was gathered in the middle with a girdle. Six of the names of the children of Israel were engraved on one onyx stone and six names were engraved on the other. When the high priest went into the presence of God, he carried the children of Israel on his shoulders. That speaks of the strength and power of the high priest. [Hebrews 7:25](#) tells us about Jesus Christ our High Priest: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Christ is able to save us, you see. He has strength and power.

Do you remember the parable He gave about the little lost sheep? The shepherd went out and found him and put him on his shoulders ([Luke 15:1-7](#)). Jesus Christ carries me on His shoulders and that is where He carries you, friend. From time to time I get off His shoulders but He is right there to lift me back to that place of safety and continue to carry me. What a lovely picture the ephod gives us of Christ.

The Breastplate (28:15-21)

And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof [[Exod. 28:15-16](#)].

The best way to describe the breastplate is to call it a vest -- but a very beautiful one -- that went over the garment. It was a breastplate of judgment. Why? Well, friends, it pictures the fact that sin has been judged. We need the breastplate of righteousness today as believers. You see, the breastplate covers the vile heart within us. That is the only way we could stand in the presence of God. It means that our sins are judged. The righteousness of Christ has been made over to us. So this is called the breastplate of judgment.

The breastplate was, in a way, part of the ephod. The ephod and the breastplate went together and was a thing of beauty.

And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

And the second row shall be an emerald, a sapphire, and a diamond.

And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings [[Exod. 28:17-20](#)].

On the breastplate of the great high priest were these twelve precious stones which were arranged three in a row, and there were four rows.

And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes [[Exod. 28:21](#)].

These stones are also found in the Book of Revelation where we are told that they form the foundation of the New Jerusalem. Each stone was a different color and together they formed a flashing and beautiful display. I am of the opinion that God's universe is filled with color, and when sin is finally removed we will see it flash with color.

These twelve stones are quite interesting. When the high priest went into God's presence wearing the breastplate, he pictured the Lord Jesus Christ who is at the right hand of God

interceding for us. The Lord not only carries us on His shoulders, the place of power and ability, but He carries us on His breast. We are engraven on His heart. He loves us! What a picture this is of His love for us.

The Urim And Thummim (28:30)

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually [[Exod. 28:30](#)].

I am going to tell you a secret and I do not want you to tell anyone. I do not know what the Urim and the Thummim were. I have read books by about twenty-five different authors and have discovered that they do not know either. The interesting thing is that they had something to do with determining the will of God. Just how, I do not know. Some people think the Urim and Thummim were dice, but I do not believe it. Whatever they were, they determined the will of God. God has kept the details obscure for a very good reason -- some nut would try to produce a Urim and Thummim today and would claim that it would give us all the answers. We have a lot of people around today trying to give us the answers without the Urim and Thummim! God wants us to go to Him for the answers.

The Robe Of The Ephod (28:33-43)

And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about [[Exod. 28:33-34](#)].

The first sermon I preached in California was on the golden bells and pomegranates. I told the congregation I did not know exactly what a pomegranate was. Well, I found that they are grown in Southern California. By nine o'clock that evening I had at least twenty bushels of pomegranates on my back porch! I know what they are now.

The pomegranates speak of fruit, and the bells speak of witness. We should have both of these in our lives. We ought to be a witness for Christ, and there ought to be the fruit of the Holy Spirit ([Gal. 5:22-23](#)) in our lives. You should not be handing out tracts, friends, unless you are making the right kind of "tracks" in this world. Too many people want to witness but do not have a life to back it up. There are also some folk who have a life to back up a witness, but who do not witness. We ought to have a bell and a pomegranate, a bell and a pomegranate.

And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not [[Exod. 28:35](#)].

These symbols of life and witness would give a sound as the high priest went in and out of the sanctuary. "That he die not" alerts them to the fact that if he should default in the ritual he would be stricken dead.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD [[Exod. 28:36-38](#)].

These garments distinguished the high priest from the other priests, and they set forth the glories and beauties of our High Priest who is "holy, harmless, undefiled, separate from sinners." He died down here to save us. He lives at God's right hand to keep us saved.

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him [[Exod. 28:39-43](#)].

God wanted no nudity in the service for Him (and we should keep this in mind for today). God wanted no display of the flesh. These garments were a covering over any work of the flesh.

Chapter 29

THEME: The consecration of the priests; the sacrifices of the consecration; the food of the priests; the continual burnt offering

The Consecration Of The Priests (29:1-9)

Chapter 29 is a long chapter, and not all of it is as interesting and thrilling reading as it might be. I am confident, however, that the Spirit of God wants to use it to minister to us. This is God's A-B-C Book for us and it contains great spiritual lessons.

And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish [[Exod. 29:1](#)].

Consecration for a believer is nothing that he does for himself. It is something that God does for him. It rests upon the finished work of Christ. It has to rest there.

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water [[Exod. 29:2-4](#)].

The washing is typical of regeneration. [Titus 3:5](#) tells us it is: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." The washing mentioned in this passage has to do with regeneration. The laver deals with a different type of washing altogether.

Now Moses is going to put the garments upon Aaron.

And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

And thou shalt bring his sons, and put coats upon them.

And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons [[Exod. 29:5-9](#)].

Consecration is what God does rather than what we do. I hear so much today about "consecration services" where people promise to do something. I have promised God big things in the past and have never quite made good. I do not like to think of that as being consecration. It is not what I promise Him. Rather, consecration is coming to God with empty hands, confessing our weakness and our inability to do anything, then letting God do the rest.

If you read the prayers of Moses, Elijah, David, and Samuel in the Old Testament, and Paul in the New Testament, you will find that these men never came to God on the basis of what they were, who they were, or what they promised God that they would do. I have

attended dedication services for years. I have watched people put a little chip or limb on the fire and then give a testimony about the things they were going to do for God. I have heard enough promises at those services to turn the world upside down for God. Unfortunately, many of those promises are never kept because we really do not have much to offer God, do we? Maybe you have something to offer Him, but I do not. The thing is that we need to come to Him with empty hands and allow Him to fill them.

The Sacrifices Of The Consecration (29:10)

And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock [[Exod. 29:10](#)].

The high priest and his family put their hands upon the bullock. There are many people who believe that the laying on of hands transmits something magical or spiritual. It does not. That is not the purpose of the laying on of hands. The only thing you can transfer to another man by the laying on of hands is disease germs. This is all that is passed on. The laying on of hands on an animal speaks of identification. When a sinner came up to the altar and put his hands on the head of the animal he had brought, it meant that the animal was taking his place.

In the church I served for many years we had over one hundred missionaries. When a missionary went to his or her field of service, we held a consecration service to set that missionary aside for service. We put our hands on them. So far I have never transferred anything to a missionary yet. The purpose for the service was identification. The missionaries were identified with us and they represented us on the field. I consider that when I put hands on a missionary, he is identified with me in the ministry, and I have a certain responsibility to pray for him and support him. The laying on of hands means identification.

The bullock took Aaron's place. It will die for him because he is a sinner. This is the burnt offering. In Leviticus we shall go over these offerings in detail. Even in the Garden of Eden there was a burnt offering. The altar that we have identified as the brazen altar is sometimes called the altar of burnt offering because it was here that the main sacrifice was offered. The main sacrifice, which was the burnt offering and the first one, sets forth the person of Christ -- who He is. The altar speaks of what He has done for us.

The Food Of The Priests (29:26-27)

And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part.

And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons [[Exod. 29:26-27](#)].

Once again in Leviticus you will find that a part of an offering went to Aaron and the priest as their part. You see, the Levites were apportioned no land for farming in the

nation, and this is the way God provided for their support. The Levites were to serve in the tabernacle and later in the temple, and they would receive a part of the offering.

The Continual Burnt Offering (29:38-40)

The continual burnt offering was to be continually offered.

Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering [[Exod. 29:38-40](#)].

Once again the Book of Leviticus gives us the details of the continual burnt offering. This offering was a daily sacrifice; a lamb was offered in the morning and a lamb was offered in the evening. It speaks of the fact that the people needed a continual reminder that someone was needed to take their place and that their sin merited death. There must be the shedding of blood for sin.

The Book of Hebrews brings out this truth: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" ([Heb. 9:26](#)). This verse, of course, is speaking about the sacrifice of the Lord Jesus Christ. The blood of bulls, goats, and lambs could not take away sin, but the blood of Jesus Christ could. His sacrifice is adequate. The Lord has dealt adequately with sin. He died only once. Once in the end of the age He appeared to put away sin by the sacrifice of Himself.

Chapter 30

THEME: The altar of incense; the ransomed may worship; the cleansed may worship; the anointed may worship; the incense

The Altar Of Incense (30:1-9)

This is the great worship chapter. In looking at the first compartment of the tabernacle proper, the Holy Place, we see three articles of furniture. All speak of worship. We have already considered the lampstand and the table of showbread, but there is also an altar here. It is the altar of incense. The table of showbread and the golden lampstand typify God's people meeting and fellowshiping together. (This is not where you meet together and gossip, but where you feed on the person of Jesus Christ. It is a banquet.) The altar of incense is the place of prayer.

And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same [[Exod. 30:1-2](#)].

The instructions tell us that this was a small altar.

And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal [[Exod. 30:3-4](#)].

Even this small piece of furniture had rings so that staves could be put through them and it could be carried upon the shoulders of the priest. In the Book of Numbers we are told that on the wilderness march the Levites carried the articles of furniture.

And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee [[Exod. 30:6](#)].

This altar was placed right by the veil, and the ark and mercy seat were on the other side of the veil. It stood in the Holy Place, the place of worship.

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations [[Exod. 30:7-8](#)].

This was not an altar of sacrifice.

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon [[Exod. 30:9](#)].

Only incense, and only a certain kind of incense, was to be placed upon this altar. The priests would go in and burn incense every time they would light the lamps of the lampstand. This altar speaks of prayer, and we know this because the Bible uses incense as a symbol of prayer and praise in many places. David, for example, in [Psalm 141:2](#) says, "Let my prayer be set forth before thee as incense. . . ." The Book of Revelation gives us this picture of incense: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" ([Rev. 8:3](#)). [Luke 1:9](#) tells us that "According to the custom of the priest's office, his [Zacharias'] lot was to burn incense when he went into the temple of the Lord." Zacharias was a member of the tribe of Levi and he served in the temple. He was serving at the altar of incense, according to this verse, and it was at the time of prayer. Dr. Luke opens the New Testament -- chronologically -- with Zacharias at the altar of incense. In other words, God broke His silence of four hundred years at the altar of incense by giving a message to Zacharias there.

Incense, therefore, is a figure of the Lord Jesus Christ, our Intercessor. Aaron ministered in the place of worship and Aaron is a figure of Christ in this particular sense, although

Christ is actually a priest after the order of Melchizedek ([Heb. 7](#)). In [Hebrews 9](#) we find a strange thing -- the altar of incense is placed in the Holy of Holies. It looks as if the writer of Hebrews didn't know where it belonged! Why did he locate it in the Holy of Holies rather than in the Holy Place as it is in Exodus? Because when he wrote, the veil had been rent in two. Christ had offered Himself down here. His flesh had been rent, and He had died upon the Cross. But He ascended back to heaven, and the altar of incense is in heaven today. We come to God through Jesus Christ. He is our great Intercessor. Christ is in heaven, and the altar speaks of the place where He stands. When we come to God in prayer, we have to come through the Lord Jesus Christ.

I have heard lots of people say, "Now that I am saved, I can go directly to God." No, you cannot! You go to God through Christ. He is the One who brings us into the presence of God. Christ is in heaven praying for us. It was wonderful for the children of Israel to know that their high priest was in the tabernacle, at the altar of incense, praying for them. It is wonderful for us to know that Jesus Christ, our great High Priest, is praying for us.

Christ does not pray for the world. Did you know that? In His high priestly prayer He says, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" ([John 17:9](#)). You say, "Why doesn't He pray for the world?" Jesus Christ died for the world. And the Holy Spirit is down here to make the offer of Christ real to those who will receive Him. Christ could do no more than die for the sins of the world. He is in heaven praying for those who have received Him as Savior. I am glad that He is doing this because if He were not, we could not accomplish very much on earth. What a precious thing it is to have a great High Priest who prays for us. God hears our prayers because of who Christ is and what He did for us on the Cross.

[Ephesians 1:6](#) says, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Because of Jesus Christ, God the Father accepts us in the Beloved. In [Matthew 17:5](#), [Mark 9:7](#), and [Luke 9:35](#) God the Father said, "This is my beloved Son: hear him." We are not only to hear Him, we are to pray through Him. Jesus Christ told us in [John 14:14](#): "If ye shall ask any thing in my name, I will do it." This is what it means to pray in the Spirit.

You will notice that this altar is separated from the other articles of furniture. Only the priest could worship here. Even King Uzziah was smitten with leprosy when he tried to intrude here ([2Chron. 26:16-21](#)). Only priests can pray today -- and every true believer in Christ is a priest. There is a great deal of sentimental rubbish told around today that a person can lead any sort of sinful life he pleases, reject Christ, and then in time of trouble, perhaps when his mother is in the hospital, this reprobate can get on his knees before God and expect an answer. Motion pictures have shown scenes like this, and some sentimental preachers talk about such things happening, but God says He will not answer prayers like this. Let us be very careful about this, friends. The altar of incense is where priests go. The only prayer a sinner can pray is "God be merciful to me, a sinner." God will hear and answer that prayer when it is offered to Him.

[Exodus 30:8](#) tells us that there is to be "a perpetual incense before the LORD throughout your generations." There is to be continual praise to God. In 1 Thessalonians we are told

to "pray without ceasing." The incense was to be upon the altar in the morning and the evening.

When the high priest went inside and offered incense on the altar, he spent some time in the tabernacle. That incense stayed upon his garments and when he came outside, the people could smell him. You might say that he was wearing the right kind of fragrance. When the great high priest walked by, people caught the fragrance. They said, "My, doesn't he smell good!" The trouble with most saints today is that they are not wearing the right kind of cologne. The right cologne is prayer. Let your prayers ascend before God as sweet incense, and it will permeate your garments -- if you spend time in prayer.

The Ransomed May Worship (30:12-13)

When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD [[Exod. 30:12-13](#)].

This is the second requirement of worship. There will be no plague among them because they are going to be redeemed. They were to be ransomed with silver. Silver is the metal of redemption and a type of redemption. Everyone that worshiped had to be redeemed. We hear a great deal today about public worship. Actually there is no such thing. Only the redeemed can worship, but the way is open to "whosoever will" for redemption.

The Cleansed May Worship (30:17-20)

Not only must worshipers be redeemed, they must also be cleansed. That brings us to the laver. The laver is located in the outer court and is made of brass, along with the brazen altar. This is where God settles the sin questions and where He deals with our sin. The brazen laver is where God deals with our sins as saints. Saints sometimes sin. This idea that saints are heavenly is just not true. As one anonymous poet has said:

To dwell above
With saints in love
O that will be glory!
But to stay below
With saints I know
That is another story!

And the LORD spake unto Moses saying,

Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

For Aaron and his sons shall wash their hands and their feet thereat:

When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD [[Exod. 30:17-20](#)].

The priest could not come into the tabernacle to serve unless he had first washed. The priest got contaminated when he was on the outside. When you go to church and do not enjoy the service, maybe it is not just because the preacher is dull. Maybe you are a dirty saint. When you have the combination of a dull preacher and a dirty saint, you do not have a very exciting service.

We get dirty in this world, and we cannot worship until we are cleansed. That is why the Lord washed the disciples' feet. He is still doing that today. We need to go to the laver, friends. That is the first thing the priest did. If they were going to the brazen altar, they washed before and after. If they were going into the Holy Place, they washed before they came in and washed when they came out. I am of the opinion that the matter of washing was very important. It was so important, in fact, that I can imagine one priest saying to another priest at the laver, "How many times have you been here today?" The other priest might reply, "Nearly a dozen times." And the first priest would say, "Well, I've been up here over a dozen times. And look at my hands -- I have dishpan hands because I have washed so much. I wonder why God wants us to do this so often?" And Aaron, standing in the background, might have said, "The Lord wants you to wash and wash and wash so that you will know that you have to be holy. You cannot worship Him, serve Him, or be of use to Him unless you have been cleaned up."

The idea that a dirty saint can serve God acceptably simply is not true. Every now and then you hear of some man getting involved with a woman, and folk say, "My, I do not understand how a thing like that can happen to one who is doing a great work for God." The man might have been a preacher or a fine Christian worker, but if you check his work, you will find out that it is wood, hay, and stubble. In [1Corinthians 3:12-15](#) we learn that ". . . if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." His "great work" amounts to nothing in God's sight. God wants us to be clean.

The priests were to wash in the brazen laver. We are to come to Him in confession. [1John 1:9](#) tells us that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This laver of brass pictures our sanctification. We must wash if we are going to serve God. We must wash if we are going to be used by God. We must be clean. Not only should our garments smell like sweet incense, but our bodies should be washed with pure water. The pure water is the Word of God.

The laver was made out of brass. The women brought their highly polished brass mirrors to make the laver. They did not have glass mirrors then. The mirrors revealed dirt and that was the purpose of the laver. The laver cleansed the priest, and the laver pictures the Word of God. The Bible is a mirror and when we look into it, our sin is revealed. We then need to confess that sin and be cleansed.

Now you are not to confess your sin publicly; you go to Jesus Christ in private. That laver is in heaven. I think that every Sunday, before we ever go inside the church, we should confess our sins for the week. Do not tell me that you don't get dirty. Your eyes get dirty. Your mind gets dirty. Your hands get dirty. Your feet get dirty. You get dirty all right. One of the big troubles in our churches today is that there is too much spiritual B.O. We need to confess our sins to Him and wash before we go in to worship. God does not accept worship until it comes from a cleansed heart nor will He accept service except from a cleansed heart.

The Anointed May Worship (30:25-27)

And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

And the table and all his vessels . . . [[Exod. 30:25-27a](#)].

What is the anointing for us today? It is the anointing of the Holy Spirit. We have an anointing that enables us to understand the Word of God. That is the reason the Bible is being made real to so many today. It is not the teacher nor the preacher; it is the Spirit of God using the Word of God. Only the Spirit can anoint you. You do not have to go to some man and have him pour oil on you. You can go to God right now and say, "God, open my heart and mind and life to understand Your Word." [1John 2:20](#) says, "But ye have an unction from the Holy One, and ye know all things." The word "unction" means anointing and it is ours.

[1John 2:27](#) goes on to say, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." The Holy Spirit is the one who can open your mind and heart when you go to work with God to understand His Word. What a blessing He will bring to your heart! There are so many people today who are asking the questions, "What is life all about? What shall I do today? How shall I communicate my needs?" Oh my dear friends, ask God to let the Holy Spirit of God make real His Word to your hearts, and true joy will be yours.

The Incense (30:34-38)

And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:

And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation . . . [[Exod. 30:34-36a](#)].

Now the incense, as we are told in [verse 34](#), was made of sweet spices, stacte, and onycha, and galbanum, along with pure frankincense. Stacte was a resinous gum that oozed from trees on Mount Gilead. It was called the balm of Gilead. The onycha came from a species of shell fish that resembled a crab. The galbanum was taken from the leaves of a Syrian plant. These were blended with pure frankincense. It was a secret formula, long since lost. The mixture of these spices gave off a sweet incense, and it was not to be duplicated nor replaced.

And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people [[Exod. 30:37-38](#)].

No one was to use this formula for himself. Neither would God accept any counterfeit.

The altar speaks to us of prayer and worship. It is a place where we are to offer our praise, thanksgiving, and our requests. It is not to be duplicated. This formula was not to be used in an attempt to try and make the incense or worship pleasing to the natural man. You cannot make worship pleasing to the natural man. We are to worship God in spirit and in truth. All sorts of things are used to try and trap people into going to church. Nothing but the Word of God should be used to accomplish this. Make sure that the Word of God is foremost, and that everything centers around the Word of God.

In closing, I want to mention again that there were two altars. The burnt altar is where God deals with a sinner. It speaks of the earth and the sin of man. The altar of incense speaks of heaven and holiness. The burnt altar speaks of what Christ did for us on earth. The incense altar speaks of what Christ is doing for us in heaven today. It also speaks of our prayers and our part in worship. It speaks of Christ who prays for us. He is the one who truly praises God and prays for us. He is the one who genuinely worships God for us. He is our intercessor.

How are we to learn to worship? Well, not at the bloody altar where you go as a sinner and take Christ as your Savior. You enter the Holy Place and come to the golden altar. There is no sacrifice there because the question was settled outside. When you worship God, the sin question has to be settled. The very basis rests upon the fact that this altar once a year was consecrated with blood. As believers, we are accepted in the Beloved before God. God hears our prayers because of what Christ has done.

Chapter 31

THEME: The call of Spirit-filled craftsmen; the Sabbath Day becomes a sign

The Call Of Spirit-filled Craftsmen (31:1-6)

This chapter seems to be a departure from the study of the tabernacle, but actually it is not. What we have here is an interval between the giving of the Law and the instructions of the tabernacle. Moses spent a great deal of time on Mt. Sinai, receiving all the instructions. The children of Israel became somewhat impatient while they were waiting

for him to return. This chapter tells us about the workmen who made the tabernacle and about one in particular who was given a special gift for making the articles of furniture, especially the more difficult pieces.

And the LORD spake unto Moses, saying,

See, I have called by name Bezaleel the son of Uri, the son of Hur,
of the tribe of Judah:

And I have filled him with the spirit of God, in wisdom, and in
understanding, and in knowledge, and in all manner of
workmanship,

To devise cunning works, to work in gold, and in silver, and in
brass,

And in cutting of stones, to set them, and in carving of timber, to
work in all manner of workmanship.

And I, behold, I have given with him Aholiab, the son of
Ahisamach, of the tribe of Dan: and in the hearts of all that are
wise-hearted I have put wisdom, that they may make all that I
have commanded thee [[Exod. 31:1-6](#)].

These men and their helpers were given special gifts for craftsmanship. They made the tabernacle furniture and also the garments. The Spirit of God equipped them for their work. The question might arise as to the trade of Bezaleel before God called him to do this work. I believe craftsmanship was his trade, and that he worked with gold and silver and other delicate things. But he was given a special gift from God to do His work.

My feeling is that whatever a man is equipped to do, that is the thing he should do unless God makes it clear that he should do otherwise. I find today that there are those who cannot speak well before an audience and yet want to. I know several laymen who are determined that they are going to be speakers, but they are not equipped for it. They have no trace of the gift of speaking, but they stubbornly continue to speak when other useful gifts they have go to waste. I know a man in radio work who is a technical expert, but all he wants to do is speak. He has a special gift, and I think he should confine himself to the gift God has given him.

When I was a pastor in Nashville, one of the deacons of my church came to me the first day I arrived and asked me never to call on him for public prayer. "It scares me to death; I have stage fright and I cannot seem to overcome my fear. It must be abnormal, but I make a fool of myself when I try to speak in public," he said. This man was the superintendent of a street car company and held an executive position, but he confessed to me that he could not do any public speaking that made sense. He did tell me, however, that if there was anything that needed to be done around the church, to let him know. He turned out to be a wonderful helper and he was right there whenever I called on him. Before I left that church, I was thanking God that this man did not have the gift of public speaking because it made him faithful to the gift that God had given him.

Bezaleel could have been very much like some laymen today. He could have said, "Look here, Lord, I want to wear these high priestly garments like Aaron. I want to serve You

like that." But God said, "That is not the way I want you to serve me." In one sense this man's gift is more important than Aaron's gift. His gift was essential for the building of the tabernacle. God will give you a gift, friend, that will develop the talents that you have. God gives us talents, but He wants us to dedicate them to Him. Let's allow the Holy Spirit to take us and use us.

We do not all have the same talents and gifts. There is a wrong impression circulating in the church today that if you cannot sing in the choir, teach a Sunday school class, speak publicly, or be an usher, you are pretty much out of the picture. I think there are literally hundreds of gifts that God gives to men to serve Him. It is up to the individual to determine what is his gift. Whatever gift God has given you, He would like the Spirit of God to take it and use it for His service.

The Sabbath Day Becomes A Sign (31:12-17)

There is something else in this chapter that is of profound interest and is important to see. It has to do with the Sabbath Day. It is something that many people pass over. The Sabbath Day was given to man right after creation, and it was observed universally. When we come to the Mosaic system, we find that God made it one of the Ten Commandments for the children of Israel. At this time God makes it quite clear that the Sabbath is only for the children of Israel.

And the LORD spake unto Moses, saying,

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you [[Exod. 31:12-13](#)].

The Sabbath was given specifically to Israel. I do not believe it was ever given to the church. When someone asks me, "When was the Sabbath Day changed?" I always reply that it never was changed. It was done away with, as far as the church is concerned. We are not under the Sabbath Day which is Saturday. We do not observe Saturday -- Jesus was dead that day and we are not serving a dead Christ. On the first day of the week Jesus Christ rose from the dead. The church from the very beginning met on the first day of the week. That is when the church was born; the day of Pentecost was on the day after the Sabbath. The Sabbath was first given to the entire human race but man turned away from God, and God gave the Sabbath exclusively to Israel.

Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people [[Exod. 31:14](#)].

I would like to ask the people who claim to keep the Sabbath if they keep it all the time. And are those of their number who do not keep the Sabbath all the time put to death as the law requires?

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death [[Exod. 31:15](#)].

If a man was found gathering sticks on the Sabbath Day, he was stoned to death in Israel.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed [[Exod 31:16-17](#)].

This passage expressly says that the children of Israel, not the church, were to keep the Sabbath. The Israelites are an earthly people belonging to the first creation. The church is a new creation and it was given a new day to observe which is the first day of the week.

Chapter 32

THEME: The golden calf; condemnation of Israel's apostasy; judgment; the intercession of Moses

The Golden Calf (32:1-6)

This chapter presents tragedy as far as the children of Israel are concerned, and yet it is here we see one of the greatest teachings and revelations concerning our God. Also, this is one of the greatest lessons on prayer found in the Bible.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him [[Exod. 32:1](#)].

The word wot simply means we "know" not. The people thought Moses was gone, probably had been killed. Since he was gone, they wanted to make idols (gods) to lead them on the wilderness march. Right away they lapsed into idolatry. You would think Aaron, who was the high priest, would try to stop them, but he did not. Aaron went along with the liberalism of the people wanting to return to idolatry.

And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me [[Exod. 32:2](#)].

During that time earrings were a sign of idolatry (see [Gen. 35:4](#)). It was a sign that these people were serving the gods of Egypt. Now they were to bring these earrings to Aaron.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt [[Exod. 32:3-4](#)].

Can you imagine these people lapsing into idolatry this quickly? It would be inconceivable to me if it were not for the fact that I have watched the church lapse into apostasy that I never dreamed I would live to see.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play [[Exod. 32:6](#)].

Gross immorality was involved here. They have already departed from God after they had told Him that they would keep all of His commandments. As you can see, they are not keeping any of them.

All this time Moses is on the mountain receiving the Law, the instructions, and the blueprint for the tabernacle.

Condemnation Of Israel's Apostasy (32:7-14)

And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt [[Exod. 32:7-8](#)].

God did not redeem Israel because they were superior, greater, or better than any other nation. They were none of these things. God said, "I knew you were a stiffnecked people."

And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation [[Exod. 32:9-10](#)].

This was a real temptation to Moses. God is saying, "Moses, I will use you like I used Abraham, and I will make of you a great nation, and I will still be able to make good my covenant with Abraham." Now notice what Moses does. He is an example of one of the greatest prayers in all of Scripture.

And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? [[Exod. 32:11](#)].

God asks Moses to "remember." God says, "Moses, get thee down, for thy people that thou hast brought forth out of the land of Egypt have corrupted themselves." Now Moses really talks back to God. (There is none of this pious piffle that you hear today in so many prayers. We have so much hypocrisy in some of our prayers that it is no wonder prayer meetings are dead. If we would talk honestly and frankly to God, prayer meeting

would be the most exciting meeting in the church.) Listen to what Moses said, "Lord, I think You made a mistake. I do not recall bringing any people out of Egypt. And they are not my people; they are Your people. You brought them out of Egypt and You did it with a mighty hand. I could not bring them out. You have made a mistake, Lord." Can you imagine talking to God like that? Moses did!

Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath and repent of this evil against thy people [[Exod. 32:12](#)].

Then Moses tells the Lord, "You brought Your people out of the land of Egypt, but suppose that You do not take them into the land. The Egyptians would say that You were able to lead them out of Egypt but not able to take them into the land. They are Your people, Lord. You promised to bring them into the land."

Next, Moses gives God a third reason for turning aside from His wrath against the Israelites.

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever [[Exod. 32:13](#)].

Moses continues, "Lord, remember Abraham, Isaac, and Israel; You made a promise to them. You promised to multiply their seed and give them a land."

And the LORD repented of the evil which he thought to do unto his people [[Exod. 32:14](#)].

When Moses prayed like that, it moved the arm of God. If we were more honest in praying, we would see more answers -- that is, more visible answers to our prayers. We always receive an answer to our prayers, but I think the Lord tells most of us no because we do not really pray honestly to Him.

Judgment (32:15-28)

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said unto Moses. There is a noise of war in the camp.

And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear [[Exod. 32:15-18](#)].

The children of Israel were having a high old time, friends. They were worshiping their golden calf and living in sin.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? [[Exod. 32:19-21](#)].

Now listen to Aaron try to crawfish out of it all. This would really be humorous, if it were not so serious a matter.

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him [[Exod. 32:22-23](#)].

In other words, Moses is getting the blame for what happened. The children of Israel thought that Moses had deserted them, and so they turned to the golden calf. Aaron continues:

And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf [[Exod. 32:24](#)].

You cannot help but laugh at Aaron's statement. I think Moses must have laughed with incredulity. "You mean, Aaron, that you poured gold into the fire and the calf walked out?" A few verses back we were told, you remember, that Aaron fashioned the calf with tools. What Aaron did was lie.

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) [[Exod. 32:25](#)].

This matter of nudism, sex, and dope is not new. I think you can look at the Israelites in this instance and see the whole bit. Moses will see this thing through. He is really angry. At the same time, however, notice what an intercessor he is for these people. He lays hold of the heart of God and moves the hand of God.

It is time for Moses to move in with extreme surgery. When you have cancer, and I know this from personal experience, you want to try to get rid of it. If it means cutting away half of your body, you want to get rid of it. Sin is an awful cancer, and God uses extreme surgery in this case by slaying those who were guilty.

Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour [[Exod. 32:26-27](#)].

This judgment is serious and extreme. It had to be that because there had been terrible sin. Liberalism has crept into our churches, and we have allowed it to stay there unchecked. I can remember when I came before a church court to be examined for the ministry. A young fellow from a liberal seminary was also there to be examined. I have never seen anyone who knew as little theology and Bible as this boy, and what he did know he had all mixed up. It was clear that he had little knowledge and no faith. He could never even explain the great doctrines of the faith. In fact, one man very patiently said to him, "Well, if you don't believe it, at least you ought to know what you don't believe!" But he didn't. Then one old man who knew this boy's father, said, "This boy's father was a great preacher in the past. He was sound in the faith and I know that one day this boy will come around and will get straightened out." It was not unanimous but the council accepted him. It made me sick at heart to be brought in at the same time with a fellow who did not believe anything at all.

The way this council handled the situation is not the way Moses would have handled it! He would not have drawn a sword and slain the fellow, but he would not have accepted him as a preacher. He would have given that boy a Bible and told him to go to Bible school, learn a little Bible, and then come back and he could be examined again and see if he was fit for the ministry. Because of similar actions by other councils, liberalism has come into the organized church and has taken over. You cannot compromise with sin. Someone has said, "Compromise is immoral," and it is especially immoral in the church. Moses did not do a very good job of compromising. He used extreme surgery.

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men [[Exod. 32:28](#)].

Those that were guilty were slain, and that cleaned up the camp pretty well. Many people are apt to say that this was brutal. Look at it this way. Was it better to cut out the cancer now and save the nation or let the cancer grow and destroy the nation? Think of the men, women, and children in the camp who were not guilty. If the men who had led Israel into idolatry had been allowed to live, the nation would never have entered the Promised Land. That, of course, is what is happening in the church in many places. I see church after church lose its importance and its influence and become useless because it allowed liberalism to creep in. We are soft and sentimental and silly. Sometimes we are even stupid in the way we handle evil.

The Intercession Of Moses (32:30-35)

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the

LORD; peradventure I shall make an atonement for your sin [[Exod. 32:30](#)].

An atonement covered up sin. That is the way sin was handled before Jesus Christ came to earth and died on the Cross. After the Cross, sin is removed. Now Moses gives his fourth reason for taking the children of Israel into the Promised Land.

And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold [[Exod. 32:31](#)].

What is this? Confession. If you want to get along with God, you will have to agree with Him about sin. Sin is sin and it must be confessed. It does not matter who you are, either. These are God's chosen people, the children of Israel, and Moses says, "We have sinned!" Israel had sinned a great sin and made gods of gold. Moses spelled out the sin before God. And, friends, when we confess our sin to God, we should spell it out. Tell God exactly what it is.

Yet now, if thou wilt forgive their sin -- ; and if not, blot me, I pray thee, out of thy book which thou hast written [[Exod. 32:32](#)].

Moses said, "I take my place with the people. I identify myself with them, and if You intend to blot them out, blot me out also." Remember that God had told Moses that He could still make good His covenant to Abraham, Isaac, and Jacob by simply making a nation from Moses. But Moses said, "No, I identify myself with the people. If You do not intend to bring them into the land, then blot me out with them." Notice that what moves the heart of God moves the hand of God.

And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book [[Exod. 32:33](#)].

God deals individually and personally with sin.

Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

And the LORD plagued the people, because they made the calf, which Aaron made [[Exod. 32:34-35](#)].

God will deal with sin personally. He will, however, take the people into the land. Those that had not sinned in the idolatry of the calf would be led by the Angel of God. Now the Angel of the Lord in the Old Testament is the visible presence of Christ -- the pre-incarnate Christ. Because of Moses' intercession, God has not given up on His people. This should impress upon us the extreme importance of prayer.

Chapter 33

THEME: Israel's journey continues; the tabernacle is placed outside the camp; Moses' prayer and the Lord's answer

Israel's Journey Continues (33:1-6)

And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite [[Exod. 33:1-2](#)].

God is preparing Israel to enter the land. We will see them resume their wilderness march in the Book of Numbers. (The Book of Leviticus is the continuation of the instructions for the service of the tabernacle which they are just setting up in the Book of Exodus.)

Unto a land flowing with milk and honey: for I will not go up in the midst of thee: for thou art a stiffnecked people: lest I consume thee in the way.

And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments [[Exod. 33:3-4](#)].

These ornaments, as we have already seen, were heathen. Their earrings, for example, demonstrated the fact that they were still worshiping the gods of Egypt. The earrings were a sign of it. This is very much like the wearing of a cross, although it is meaningless today as an identification of a Christian.

For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee [[Exod. 33:5](#)].

This is the third time God has called Israel a stiff-necked people. God is making it clear to them that He had not come to redeem His people because they were superior.

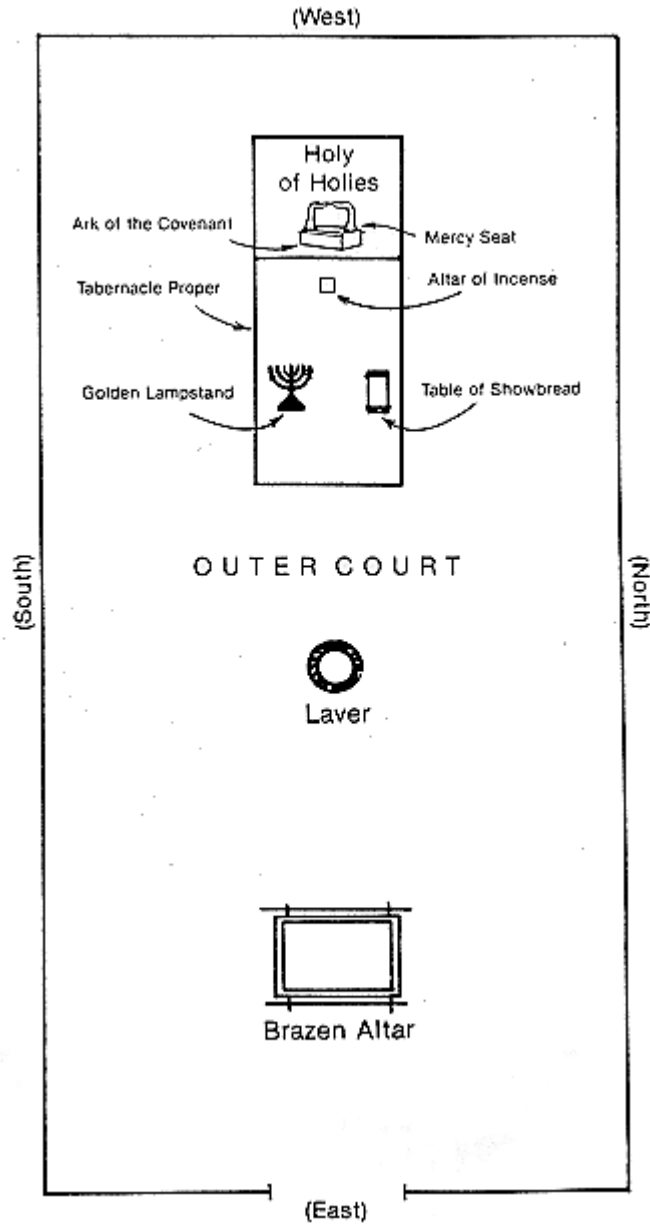
God asks them to remove the signs that show they are heathen and pagan and take a stand for God. I personally believe that is the reason that baptism (water baptism) was so important in the early church. It was an evidence that a person had left the old and was taking a stand for the new. This should give that type of testimony today. And so:

And the children of Israel stripped themselves of their ornaments by the mount Horeb [[Exod. 33:6](#)].

The Tabernacle Is Placed Outside The Camp (33:7-11)

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp [[Exod. 33:7](#)].

As the tabernacle is being constructed, Moses has it set up without the camp, or outside the camp. The tabernacle at this point is only a tent of meeting. It was probably just a tent or maybe the outer fence that later enclosed the tabernacle.



Picture: Tabernacle Floor Plan

And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses [[Exod. 33:8-9](#)].

The question arises, "Has anyone seen God?" [John 1:18](#) tells us that no man has seen God at any time. [John 14:9](#) reveals that those who have seen Jesus Christ have seen the Father. The Lord Jesus Christ is the revelation of God veiled in human flesh. In the Old Testament one of His names was "Angel of the Lord." It was the Angel of the Lord that talked with Moses.

And the LORD spake unto Moses face to face, as a man speaketh unto his friend [[Exod. 33:11a](#)].

Just as friends speak to each other face to face, God and Moses talked. Yet Moses did not see God.

And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle [[Exod. 33:11b](#)].

Once again Joshua is mentioned. He is the man God is preparing to succeed Moses. I do not think that anyone suspected it at the time, but when we get to the Book of Joshua, we will see that he was probably the most unlikely person of all to succeed Moses.

Moses' Prayer And The Lord's Answer (33:12-23)

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people [[Exod. 33:12-13](#)].

Moses was asking for the same thing that Paul did in [Philippians 3:10](#), "That I may know him. . . ." It is the same thing that Philip meant when in [John 14:8](#) he said, ". . . shew us the Father, and it sufficeth us." I believe every sincere child of God has a desire to know God.

And he said, My presence shall go with thee, and I will give thee rest.

And he said unto him, If thy presence go not with me, carry us not up hence [[Exod. 33:14-15](#)].

Moses knew that he needed the presence of God with him. He knew that he could not make it on his own.

For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth [[Exod. 33:16](#)].

It is important to notice that God made the Israelites a peculiar people for a very definite reason. The church is also to be a peculiar people today. This means we are to be a people for God; it does not mean that we are to be oddballs.

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name [[Exod. 33:17](#)].

Moses is becoming very intimate with God.

And he said, I beseech thee, shew me thy glory [[Exod. 33:18](#)].

Moses could not actually see God face to face.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee: and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy [[Exod. 33:19](#)].

Paul uses this verse in [Romans 9:15](#) when he says, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

And he said, Thou canst not see my face: for there shall no man see me, and live [[Exod. 33:20](#)].

It is a fact, friend, you are not going to see God face to face.

And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen [[Exod. 33:21-23](#)].

This passage is speaking about the glory being a representation of God. The Lord Jesus said that when He comes the second time, there would be the sign of the Son of man in heaven. [Matthew 24:30](#) states: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." I think that sign is the Shekinah glory spoken of in [Exodus 33:21-23](#). When Christ took upon Himself human flesh, the glory was not there. He took a humble place and put aside His glory, but He was still God. That is why He could say, "He that hath seen me hath seen the Father."

We are not going to see God. We will see the Lord Jesus Christ, and He will be in human form because that is the form He took here on earth. Today He is in a glorified body, and someday we shall be like Him we are told in [1John 3:2](#) which says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This is the anticipation and hope of believers who are walking by faith. That is the way Moses is going to walk. He knew that God's presence had to go with him or failure would be the result.

We need His presence today also to face the problems of everyday life.

Chapter 34

THEME: The tables of the Law renewed; Moses' commission is renewed; Moses' face shines

The Tables Of The Law Renewed (34:1-9)

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone [[Exod. 34:1-4](#)].

These are the second tables of the Law. The first tables were broken by Moses when he descended Mount Sinai and found that the children of Israel had made a golden calf and were worshiping it. He now comes back to the mount with blank tables of stone.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD [[Exod. 34:5](#)].

The Lord is now proclaiming His name. This is a tremendous advance for both Moses and the children of Israel. A name has meaning. When you hear the name Caesar, what do you think of? When you hear the name Abraham Lincoln, what do you think of? You conjure up certain images in your mind. God is now proclaiming His name and He wants the Israelites to remember their experiences with Him since they left the land of Egypt.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty [[Exod. 34:6-7a](#)].

God does not extend mercy by shutting His eyes to the guilty or by saying, "I will just forget that sin." Sin must be punished and a penalty must be paid. God by no means clears the guilty. What happens then? How does He keep His mercy and take care of iniquity at the same time? A sacrifice has been provided. The sacrifices Israel made in that day did not take away sin but they pointed to that "Perfect Sacrifice," the Lord Jesus Christ, who, when He did come, put away sin by His death on the Cross.

visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation [[Exod. 34:7b](#)].

It is a good thing to remember that today you can commit a sin that will affect your children, your grandchildren, your great-grandchildren, and your great-great-grandchildren.

I took a certain course in abnormal psychology in college -- psychology was my second major. I almost accepted a scholarship to go on with my studies in this field. One day we went on a tour of a mental hospital in Bolivar, Tennessee. We were shown different forms of abnormality. All of the patients were suffering from one mental disease or another. After we had seen one particular group, a member of our class asked the doctor what caused these diseases. The doctor simply replied, "It was either the sins of the father or the grandfather, or it could have been the sins of the great-grandfather."

A doctor in Nashville took me to the hospital one morning where he was going to operate on some blind children, although it would give them only partial sight. "What made them blind?" I asked. He replied, "It was the sins of their fathers." Believe me, friend, you cannot break His laws with impunity. God is always the same. His laws do not change. But thank God "He keeps mercy for thousands, forgiving iniquity." If we only turn to Him, we will find mercy.

And Moses made haste, and bowed his head toward the earth, and worshipped.

And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance [[Exod. 34:8-9](#)].

This is about the fourth time these people have been called stiff-necked. I hope by this time that you realize God never saved the nation Israel because they were superior, or because they were doing so well, or because they promised to do good. They are a stiff-necked people.

Moses' Commission Is Renewed (34:10-26)

And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee [[Exod. 34:10](#)].

The word terrible means "to incite terror." This word does not have the same meaning as we give to terrible. It was part of the shield of God that He was putting around His people. They would have been devoured by the enemy if He had not done this.

Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite [[Exod. 34:11](#)].

God says that He will drive out all of their enemies, and this is the third time He has mentioned this.

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee [[Exod. 34:12](#)].

God warned them not to make a covenant with any of the people of the land. When the Gibeonites came to Joshua (in the Book of Joshua), they tricked the Israelites. They

pretended that they had come from afar and had old stale bread to prove it -- to Joshua, at least. Why didn't God want Israel to make covenants with the people in the land of Canaan? If they made any covenants with these people, it would become a snare to them and lead them back into idolatry.

But ye shall destroy their altars, break their images, and cut down their groves:

For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God [[Exod. 34:13-14](#)].

He is a jealous God and does not want to share His honor and glory with false gods. There is no reason to apologize for God's being jealous either. I once heard a wife say, "My husband is not jealous of me." She was boasting of that fact. But I could have told her that if her husband was not jealous, he did not love her. Anything or any person you love, you are jealous of, and do not like to share with others. You can be jealous in an evil way, but this is not what we are talking about. When you love a person, you have a concern and you care for them.

Lest thou make a covenant with the inhabitants of the land, and they go a-whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

And thou take of their daughters unto thy sons, and their daughters go a-whoring after their gods, and make thy sons go a-whoring after their gods.

Thou shalt make thee no molten gods [[Exod. 34:15-17](#)].

The land of Canaan was covered with idolatry just like a dog is covered with fleas. The land was filled with gross immorality, and God is warning Israel to keep herself separate from people engaged in these activities and make no covenant with them at all. Israel was to either destroy them or drive them out of the land. The critics down through the years have decried this. Apparently they have not investigated the reason for this extreme measure. Of course the obvious reason is that God was protecting His own from the horror of idolatry. But there is another reason. It is known today that venereal disease was in epidemic proportions among the inhabitants of Canaan. God was attempting to protect His people from the ravages of disease. Israel disobeyed God and did not completely clear the land of these people and suffered the sad consequences. Finally God sent Israel, disobedient and corrupt, into Babylonian captivity.

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt [[Exod. 34:18](#)].

God is preparing Israel to enter the land by reestablishing the feasts and sabbaths.

Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel [[Exod. 34:23](#)].

God then goes on and gives many details concerning different things that the children of Israel were to do and were not to do.

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk [[Exod. 34:25-26](#)].

The Israelites were to put God first! To "seethe a kid" means, of course, to boil it. It is not to be boiled in its mother's milk. That is, they were to avoid doing the unnatural thing.

Moses' Face Shines (34:29-35)

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

And till Moses had done speaking with them, he put a veil on his face.

But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him [[Exod. 34:29-35](#)].

Chapter 35

THEME: The Sabbath reemphasized; free gifts for the tabernacle; Bezaleel and Aholiab called to the work

The Sabbath Reemphasized (35:1-3)

In this chapter the Lord returns to talk to Israel about the Sabbath Day. This is the third time.

And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

Ye shall kindle no fire throughout your habitations upon the sabbath day [[Exod. 35:1-3](#)].

The Lord insists that the first reason for the Sabbath is that it belongs to the first creation. God rested on the Sabbath Day. As mankind left the creative hand of God, he began to wander away from God. There came the day when mankind as a whole no longer recognized God but began to worship the creature. And man gave up keeping the Sabbath Day. Now God said that the Sabbath was a peculiar sign between Himself and the children of Israel. God began to lay down rules that actually apply more to Israel in the Promised Land than to any other place. If anyone did work on the Sabbath Day, he was stoned to death. It would be very hard to carry on our society without someone working on the Sabbath Day, which is Saturday. Suppose no fire was kindled on the Sabbath. This would cause great problems in the frozen North. God's laws were made to suit the land in which Israel lived.

Free Gifts For The Tabernacle (35:4-9)

And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass [[Exod. 35:4-5](#)].

These gifts for the making of the tabernacle were to be voluntary. The people were not required to bring anything. There was no demand put upon them at all. This is not the tithe. This is a voluntary gift. They were to bring other things besides the gold, silver, and brass, as we shall see.

And blue, and purple, and scarlet, and fine linen, and goats' hair.

And rams' skins dyed red, and badgers' skins, and shittim wood,

And oil for the light, and spices for anointing oil, and for the sweet incense,

And onyx stones, and stones to be set for the ephod, and for the breastplate [[Exod. 35:6-9](#)].

These are the different things that the children of Israel could give to the building of the tabernacle. In that day there was no such thing as legal tender. The method of barter was the exchange of goods; so the Israelites were giving things rather than money to the Lord's work.

This is still a way people can serve the Lord. Several years ago in San Diego a man donated two ampex recorders to our radio ministry. These recorders were very valuable and came to us at the time when we were really in need of them. Many people think that you have to always write out a check -- do not misunderstand, we need money too -- but the Lord can also be served when you donate things to His service.

The question is repeatedly asked, "Where did the children of Israel get the different articles they gave to the tabernacle when they had been slaves in Egypt?" Remember that

God said that they would come out of Egypt with great wealth ([Gen. 15:14](#)). He made sure they collected their back wages. The Egyptians were so glad to rid the land of the Israelites that they gave them whatever they asked. So Israel left with a great deal of the wealth of Egypt.

Bezaleel And Aholiab Called To The Work (35:30-35)

And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship [[Exod. 35:30-31](#)].

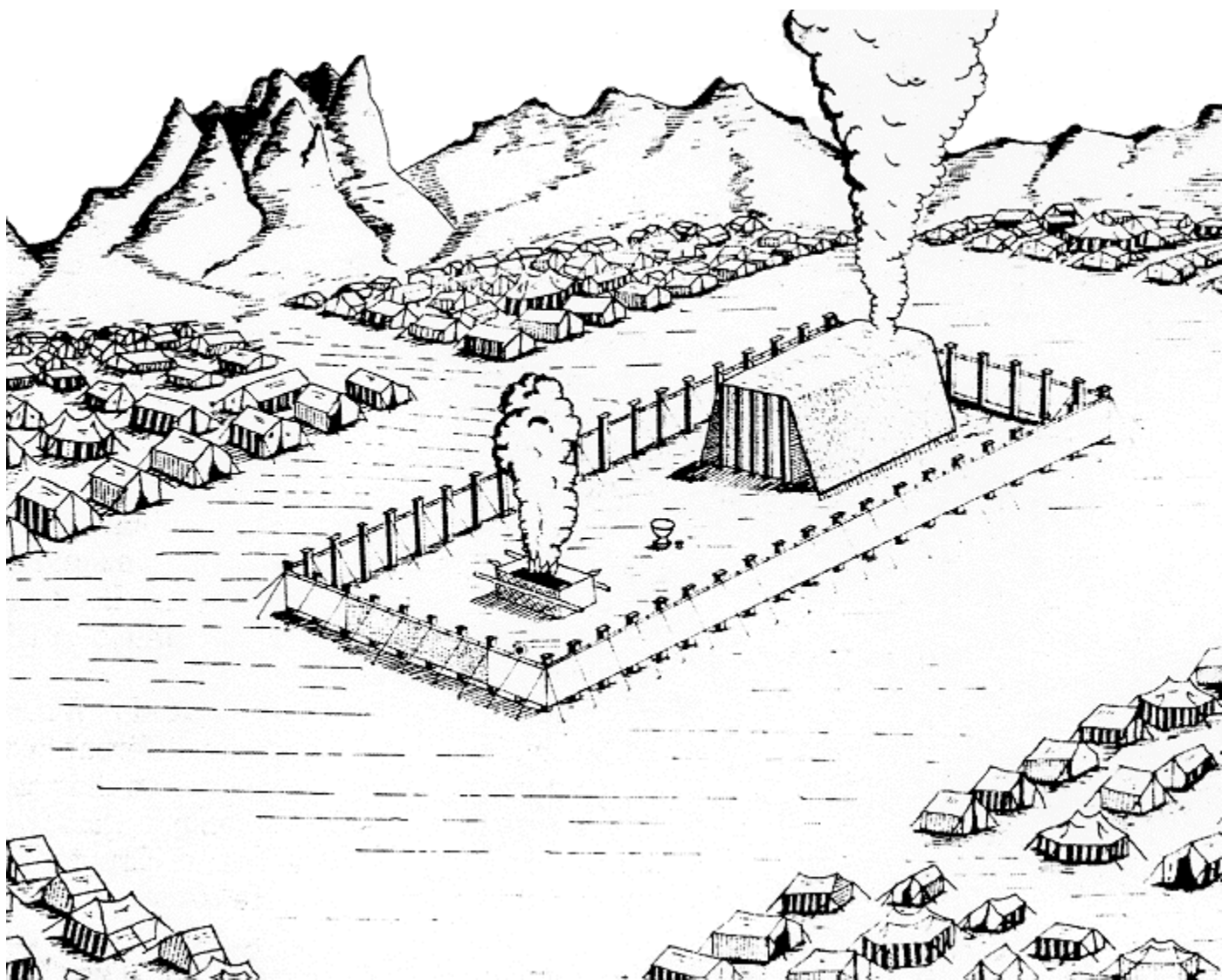
Bezaleel is the man God equipped to make the articles of furniture that are so important in the tabernacle.

And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan [[Exod. 35:34](#)].

God gave Bezaleel the ability to pass on his gift to others.

Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work [[Exod. 35:35](#)].

The tabernacle was a beautiful object. It was a jewel in the desert. It was not large, not a great warehouse, only a small building. It has been estimated that about five million dollars went into the construction of the tabernacle according to the value of the metals of a few years ago. The value in inflationary times would even be greater. The tabernacle was God's precious jewel; a picture of His Son, Jesus Christ.



Picture: The Tabernacle Erected And The Tents Of Israel Around It

Chapter 36

THEME: Construction of the tabernacle

This chapter returns us to the tabernacle. We have already seen the instructions regarding how to build it. Now we see they are building it according to instructions. Following the blueprint is very important because the tabernacle is God's portrait of Christ. It reveals Him.

Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded [[Exod. 36:1](#)].

Every member of the crew, which was probably a large number of folk, was engaged in the building of the tabernacle with the wisdom and understanding God had given him. The man in charge was Bezaleel.

And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it! [[Exod. 36:2](#)].

Now notice something here that is very important and essential in the work of the Lord. If you are serving the Lord grudgingly, do not do it. God cannot use this kind of an attitude. Building the tabernacle are men who are carving out beautiful articles of furniture that are to be used in the worship of the Lord. This is not a "job" to them. They are not watching the clock. They do not belong to a union. They do not just work a certain number of hours a week and quit. They are not building the tabernacle because it is their duty. They are not working because they have to work. They have been slaves in the past and here they are slaving again, but this time because they want to. Their hearts are in their work. That is the way you are to do God's work.

A young preacher once told me, "I like the ministry but I do not like preaching." I suggested he get out of the ministry. The ministry is no place for a man who does not love to study and preach the Word of God. If a preacher cannot do his job with enthusiasm and preach with enthusiasm, he should not be in the ministry.

I once listened to a former student of mine preach. What a hassle, what an effort, what a lack of enthusiasm! My friend, if you cannot preach or serve the Lord with verve, vigor, and vitality, don't do it at all. God doesn't want people in His service who would rather be doing something else.

Notice Bezaleel rushing at top speed. Is he going to a football game, a baseball game, or some social? No! Bezaleel is going to work -- work for the Lord. You know, if people came to church next Sunday filled with enthusiasm, the whole town would soon be coming out to see what in the world was happening in the church. It would be a revival. God's work is to be done with joy and happiness. We are to serve Him with gladness. In [Romans 14:5](#) the apostle Paul said, ". . . Let every man be fully persuaded in his own mind." This is how we are to serve the Lord. We are to be fully persuaded that we are serving Him because we want to and because we are eager to please Him. Again, in [1Corinthians 9:16](#) Paul tells us, ". . . woe is unto me, if I preach not the gospel!" Paul wanted to preach the gospel.

Those three hundred men of Gideon that went down to the water did not lean over the edge and lap it up. They dipped their hands in the water and brought it up to their mouths, watching for the enemy. They said, "Where are those Midianites? We want to get them." This account is found in [Judges 7:5-7](#). This is the kind of enthusiasm we need in the church today. We are bogged down with too many dead saints, and I mean they are dead before they are buried.

And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to

make it withal. And they brought yet unto him free offerings every morning.

And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made:

And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make [[Exod. 36:3-5](#)].

This is the only place on record, that I know of, where the people had to be asked to stop giving. They brought a great deal more than was needed to build and furnish the tabernacle. I have never seen an offering like this in my ministry! Nor have I ever heard of an offering like this before or after.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing [[Exod. 36:6](#)].

The people are urged not to give, and they have to be restrained and told that they have brought enough. This is really amazing in the light of the fact that these people were fresh out of slavery. They had never owned anything before and now that they had riches you would think they would not be so willing to give it away. But they give liberally, joyfully, and enthusiastically to their God. Whatever you do for God, this is the way you should do it. That is the way God wants it done.

God wants us to give joyfully. There was a motto years ago that said, "Give 'til it hurts." God says, "If it hurts, don't give." Our worship of God should be with joy, and so should our giving.

It seems in this chapter that we are going over the different articles and part of the tabernacle again. It sounds like repetition, but before we were given the blueprint for the tabernacle, and now we come to the execution of the job. We not only need a blueprint and materials, but we need to go to work. The people of Israel are beginning the work in this chapter.

And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them [[Exod. 36:8](#)].

This was the covering of all the tabernacle. It was the covering that went first on the articles of furniture when they went out on the wilderness march. It was the fence outside. This fine twined Egyptian linen speaks of the righteousness of Christ. It speaks of His character and His work. It speaks of the righteousness that He provides for us so that we might be clothed to stand in God's presence. The important thing to notice is that Christ is adequate to meet our needs. He is able to save us. He is able to deliver us. He is able to keep us.

The curtains of goats' hair, the covering of rams' skins, and the boards and sockets also speak of the person of Christ in one way or another. Now the tabernacle was thirty cubits

long by ten cubits wide by ten cubits high. It was made of acacia wood, and the boards were overlaid with gold all the way around. The boards were one and one-half cubits wide. On the wilderness march they were very heavy to carry and were carried in wagons. (However all of the articles of furniture were carried on the shoulders of the priests of the tribe of Levi.) The golden boards were to be placed upright but each one had certain sockets that fitted down into sockets of silver, and the entire tabernacle rested upon silver -- silver typifies redemption. The tabernacle was held together by bars. Certain rings were put in each board, and when it was set up, these bars slipped through the rings and bound the tabernacle together. It was a very compact building.

The tabernacle had an inner veil that separated the main tabernacle into two compartments; the smaller compartment was called the Holy of Holies and the larger compartment was called the Holy Place. Everything in the tabernacle pictured some part of the person or work of the Lord Jesus Christ.

Chapter 37

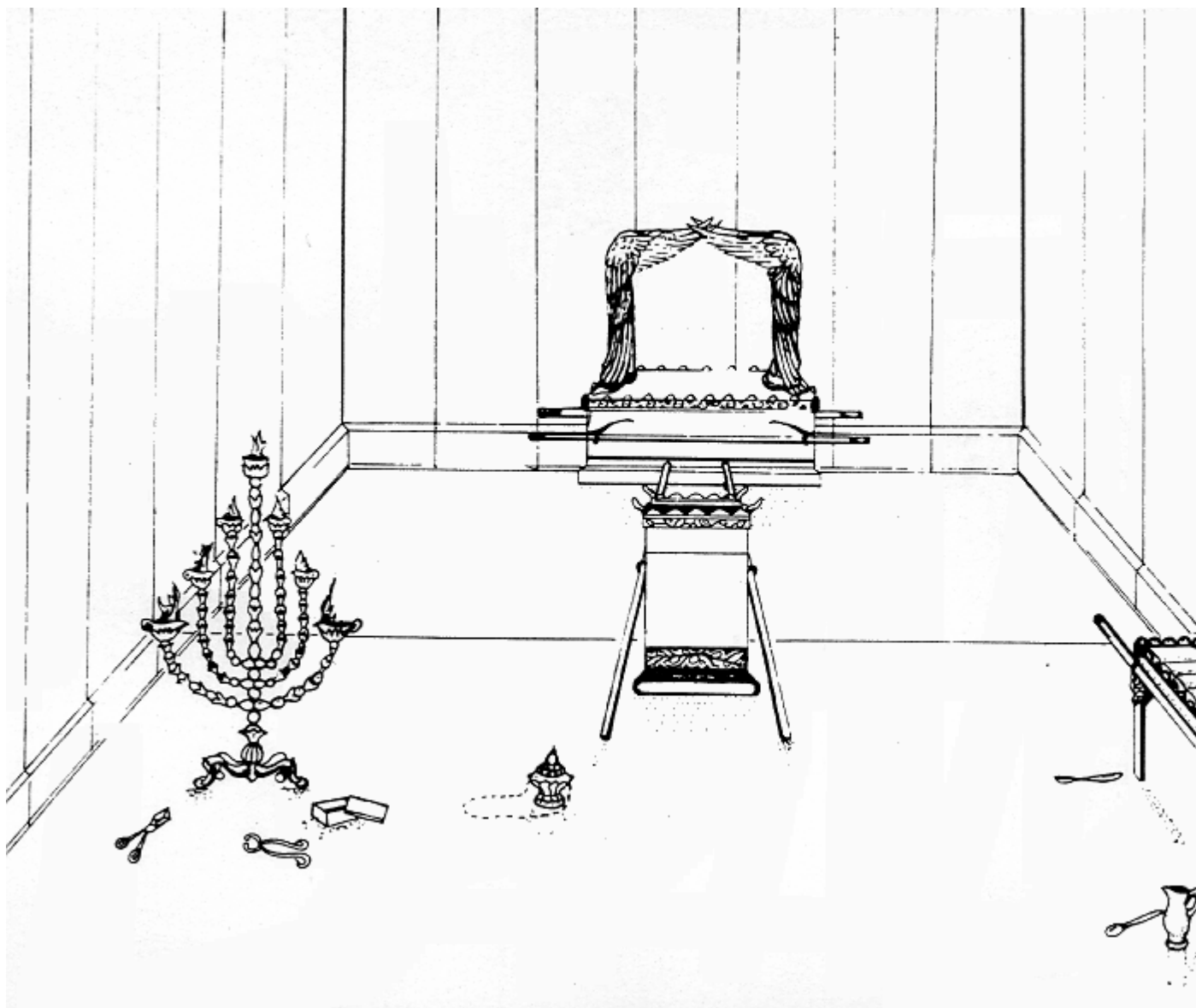
THEME: The plan of the tabernacle

Everything mentioned in this chapter has been dealt with in previous chapters in the Book of Exodus. Rather than repeating the Scriptures which have been quoted in previous chapters, I will recap some of the highlights and the things which I feel are of primary importance.

The two articles of furniture in the outer court were the brazen altar and the laver. When you stepped inside the Holy Place, there were three articles of furniture: the golden lampstand, the table of showbread, and the altar of incense. In the Holy of Holies was the ark of the covenant and the mercy seat.

There were three compartments to the tabernacle. And there were three entrances to the tabernacle. (1) There was a gate through the linen fence that surrounded the tabernacle. (2) There was an entrance which led into the Holy Place. (3) The third entrance led into the Holy of Holies, where only the high priest went once a year on the great Day of Atonement (as we shall see in Leviticus) and sprinkled blood on the mercy seat -- which is what made it a mercy seat.

There were seven articles of furniture arranged in such a way as to give us a wonderful picture. The brazen altar speaks of the Cross of Christ where we receive forgiveness of sin. The laver speaks of the fact that Christ washes or cleanses those who are His own. The laver is where we confess our sins, and receive His forgiveness and cleansing.



Picture: The Tabernacle Interior

The Holy Place is the place of worship. In it is the golden lampstand typifying Christ, the Light of the World. The table of showbread pictures Christ as the Bread of Life upon which we feed. The altar of incense is the place of prayer. It speaks of the fact that Christ is our Intercessor. In the Epistle to the Hebrews the altar of incense is placed in the Holy of Holies (rather than in the Holy Place) because our Intercessor is now in heaven. But the altar of incense is outside in the Holy Place also where you and I can come today. When believers want to worship God, they come into the Holy Place. Confession, praise, thanksgiving, intercession, making requests -- these are the things that have to do with worship. And all of this is in the Holy Place. If you want the light which the world gives, you go outside, but if you want light from the lampstand, you must come inside. In order to serve Christ you cannot walk by the wisdom of the world but by the light of the Word of God.

The Holy of Holies pictures Jesus Christ in the presence of God. In the Book of Hebrews we are told to come to the throne of grace. The mercy seat pictures this, and this is where we find grace to help and mercy in time of need. There is a mercy seat for believers in heaven.

When Christ came to earth, He not only fulfilled the picture of the tabernacle, He did something quite unusual. The tabernacle in the wilderness was always horizontal with the earth. It was set up on the flat surface of the ground, with its pillars and boards fitting into the sockets they put down. But when Christ came to pay the price for our sins, He made the tabernacle perpendicular. The Cross was the brazen altar where the Lamb of God was offered for our sins. He died down here to save us. But He returned to heaven where He lives today to keep us saved. The Holy of Holies is in heaven today. We do not go horizontally to God by going to a building or to a man, but we look to heaven and go directly to Him -- through Jesus Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus" ([1Tim. 2:5](#)).

Where are you today, friend, in relation to the tabernacle? Do you need to stand at the brazen altar and be saved? There are many folk -- even church members -- who need to go there. Are you a soiled Christian who needs to confess your sins at the laver and be cleansed? Or are you walking in darkness today? Step inside the Holy Place and walk by the light of the golden lampstand. Maybe your spiritual life is a little anemic, and you need to feed on the Bread of Life to gain nourishment. Maybe your prayer life is beggarly and you need to stand before the altar of incense. Perhaps you are in trouble and you need mercy, grace, and help. Well, there is a mercy seat for you today. Go there and accept the help that is waiting for you. God wants to bless and guide you.

Chapter 38

THEME: The plan of the tabernacle -- continued

We are still looking at the tabernacle in this chapter. Beginning at chapter 25, the blueprint for the tabernacle was given in every detail. Now Bezaleel and his helpers are constructing the building. In fact, by chapter 38 the tabernacle has been constructed, as I understand it, but has not yet been set in order. This chapter pays particular attention to the outer court.

As we shall see in the Book of Numbers, Israel traveled when the pillar of cloud started moving. The ark on the shoulders of the priests led the procession. When the cloud rested, Israel set up camp. The ark was put down on the desert sand and the tabernacle was set up around it. The siding of the gold-covered boards was put in place around it, the bars were slipped through the rings of the boards, and that bound the tabernacle together. Then over the boards were placed four coverings; the linen, goats' skins dyed red, the rams' skins, and the badger or sealskins for protection. The beauty of the tabernacle had to be seen from within. Everything in it spoke of worship, praise, adoration to God, and blessing to the individual.

The outer court, enclosed by the linen fence, was one hundred cubits by fifty cubits and contained the brazen altar and laver. This is where the sin questions was settled. The

sinner would come to the gate and stand there as a sinner. The priest would lead him into the outer court. The sinner would put his right hand upon the head of the animal he had brought -- whether it be lamb, goat, or ox. Then the animal was slain and the priest would offer it on the altar. That was as far as the individual went; from then on he went in the person of his priest. The priest had to stop at the laver and wash so that he could enter the Holy Place. In the Holy Place were three articles of furniture: the golden lampstand, the table of showbread, and the altar of incense, all of which spoke of worship. Next came the veil which separated the Holy Place from the Holy of Holies, and the priest did not dare go beyond that. He did not go into the Holy of Holies, where were the ark of the covenant and the mercy seat, because only the high priest entered this room and only once a year in behalf of the nation.

And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof [[Exod. 38:1](#)].

On the brazen altar the victim was offered and sin was judged. It was here the individual or the nation came to take care of the sin problem. When this altar was constructed, no other altar could be made. This was the approach to God and any other altar built anywhere else would have been blasphemy. It was in the place of prominence because the sin question was settled here. There could be no such thing as worship or blessing until one had come to the brazen altar.

The horns on the altar speak of strength -- the ability of Jesus Christ to save. There are many instructions and details about the approach and care of this altar. There had to be certain pots, pans, staves and rings, etc. The important thing to remember, however, is its function of settling the sin problem.

And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation [[Exod. 38:8](#)].

The mirrors spoken of here were made of brass which was highly polished. Women have not changed; they carried mirrors in that day, too. The laver was made from these mirrors. The mirror represents the Word of God. It is the Bible that shows the believer his need for cleansing. The laver was there for cleansing. We have the same thing in our bathrooms today. We have a mirror, and beneath the mirror is a wash basin. The mirror does not wash the dirt off, and neither can the Law save you. You can rub up against it all you want to but the dirt remains. However, "there is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:

Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver [[Exod. 38:9-11](#)].

The fine twined linen speaks of the humanity of Christ, and it actually separated man from God.

I was greatly disturbed at this Easter season when someone handed me an article concerning a message that a so-called conservative president of a seminary gave at one of these "knife and fork" clubs. I had spoken at this club years ago. It was reported that this preacher said that all we had to do was follow the teachings of Jesus and peace would come to the world -- even if you denied the deity of Christ. Well, that just is not true. There can be no peace for man apart from the shed blood of Christ. That linen fence, which pictured the humanity of Christ, shut man out from God. The life of Christ does not save us; it condemns us! It is the death of Christ that saves us. When we have preachers that pretend to be conservative giving a message like that, no wonder there is so much confusion in the world today! The Word of God, and especially the tabernacle, is like a picture book. If you just look at the picture you can understand that the life and teachings of Christ cannot save you. To begin with, you could not measure up to His life or His teachings. Nonsense to the contrary has been ground out by liberalism for years and has gotten us into the difficulty we are in today. It is time that someone puts it right on the line and tells the truth. The teachings of Christ cannot save you, friends. The death of Christ on the Cross saves you. That is the reason the brazen altar was there. The white linen fence shut out man from God, and God from man. Although the sockets for the tabernacle proper were silver, the sockets for the fence were brass. Brass, as we have already seen, is the metal of judgment. The picture of Christ in [Revelation 1:15](#) speaks of his feet like "fine brass." I tell you, friend, that sin has to be judged. Man must recognize that he is a sinner. He cannot come into God's presence until the sin question is settled.

The hooks of the pillars and the fillets were of silver, however, and silver is the metal of redemption. The fence of the outer court kept man out, but God made a way for him to enter. He found a way to judge sin and provided a redemption for man that he might be clothed in the righteousness of Christ. What a picture! You can look at the tabernacle and get the gospel. God has given it to us in picture form.

There was an entrance to the court. Man did not climb over the fence. He had to come in through the gate.

And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court [[Exod. 38:18](#)].

All of the material and color speaks of the person of Christ. We have been through this before, but it will not hurt to repeat. Blue speaks of the fact that He came from heaven as deity. The scarlet speaks of His humanity and the blood He shed for mankind. The blue and scarlet combined make purple which speaks of His royalty. He was born King of the Jews.

The gate was as high as the fence was on the outside. It was about seven and one-half feet and that would be pretty hard even for a basketball player to look over. There was no way to get into the court except through this entrance. It was a wide entrance, wide enough for

any sinner to enter, but it was the only way one could enter. Christ has said that He is the way, the truth, and the life. I like to think of the gate into the court as being the way.

The next of the three entrances that would bring one into the very presence of God, is the entrance into the Holy Place. I like to think of that as being "the truth." Christ also said that if you are going to worship God, you will have to worship Him in spirit and in truth. I do not mean to be harsh, but "worship" in a church that denies who Christ is and what He has done is not true worship. You have to worship Him in truth. You cannot deny the deity of Christ and the fact that He died for you and still worship Him. It would be best for a lot of people if they did not go to church (that is, to certain churches) at all. Their own condition is not good, and the church they are attending is insulting the Lord Jesus Christ by denying His deity.

Then the final entrance which brought one into the very Holy of Holies was the entrance through the veil which speaks of the life Christ gave up on the Cross. When He died, that veil was torn in two from the top to the bottom, signifying that the way to God was now open. That is life. Christ is the way, the truth, and the life. No one comes into the presence of the Father but by Him ([John 14:6](#)).

Next I want to call your attention to the question of the individual Israelite. The nation Israel is called a "son." God never called the individual Israelite, son. The question was, and is today, "Who is a Jew?" Is a Jew one who has been born a Jew or does his religion make him a Jew? In the Old Testament you had to be born a Jew to be one. And God made a provision that everyone had to be redeemed, which means that each individual had to be a born again one. Israel was a chosen nation, but each individual had to be redeemed.

And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men [[Exod. 38:25-26](#)].

The Jews brought silver because it was the metal of redemption. Every Israelite had to be redeemed to be acceptable. We have been redeemed by the precious blood of Christ which is more precious than silver or gold. Now, every individual Israelite was not saved. Only a remnant of the nation was saved, just as not all church members are saved.

A very small percentage of church members today are saved. A wealthy man in Tulsa, Oklahoma told me that for a long time he and his wife "played" church. "We sat down with the rest of the hypocrites. None of us were born again; we just put up a front. Before the sun went down we were all drunk." Being a church member doesn't mean very much in these days in which we live. You have to be redeemed. And the children of Israel had to be redeemed.

And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket [[Exod. 38:27](#)].

The sockets were made out of the redemption money. This is where the tabernacle proper was placed. It rested upon silver. It rested upon redemption. Every individual will have to personally accept the redemption that is in Christ Jesus. You have to pay the redemption price. What is it? Well, it is not silver or gold. The only condition is that you must be thirsty. Would you like to have a drink of the water of life? It is free. Salvation is free, but it is not cheap. It cost God everything. He gave His Son to die on the Cross and to pay the price of our redemption. We are redeemed by His blood.

In the wilderness, redemption was forced upon the nation of Israel. But when they got into the land, if they wanted to be numbered with the redeemed, they had to pay the price of redemption. Thank God it has already been paid for us. It does not cost any money. It does not have any price -- but you must be thirsty for it. Do you want to be saved? Do you recognize that you have a need, that you are a sinner? Then come. The price has been paid. Christ has shed His precious blood for you. It enables you to come to God and to be accepted by Him through Christ.

Chapter 39

THEME: The holy garments of the high priest

Aaron was the high priest, and the garments he wore all spoke of the person of Christ. We have already been given the pattern for these garments.

And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen [[Exod. 39:1-2](#)].

These garments are called "holy" because they are set apart for the service of God.

And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses [[Exod. 39:5](#)].

It was "curious" in the sense that it was woven in an unusual way. There were eight articles of clothing worn by the high priest. Four were the same or similar to those worn by all the priests. Four were peculiar to him and separated him from the other priests; they were "garments for glory and for beauty." This is a picture of our great High Priest, the Lord Jesus Christ, in all His extraordinary graces and glory. Each article of clothing was symbolic.

On the great Day of Atonement when Aaron took the blood into the Holy of Holies, he laid aside all of his garments of beauty and glory and wore only the simple linen garments that the other priests wore. He must be unadorned but pure.

The white linen that the priests wore speaks of righteousness. [Isaiah 52:11](#) says, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of

her; be ye clean, that bear the vessels of the LORD." God still says this. I do not believe that God uses a sinful preacher, teacher, or layman, no matter how prominent or talented he may be. They are doing nothing for God because He will not accept their work. They are building with wood, hay, and stubble. We must be clothed with the righteousness of Christ and then live a life to back it up. This is one lesson taught in these basic garments.

It is interesting to note that when Aaron went into the Holy of Holies to offer the sacrifice for the sin of the people, he laid aside his garments of glory and beauty. When the Lord Jesus came to earth, He did not lay aside His deity, but He did lay aside the garments of glory and beauty -- that is, He laid aside His prerogatives as God. He laid aside the Shekinah glory and came to earth as a human being; He was born a baby. Man was looking for a king, not a baby. Then He offered Himself as a sacrifice for sin. He died in His humanity.

To say that God died on the Cross is not quite accurate. I wonder what they mean by "death." When Jesus Christ died on the Cross, He was separated from God, that is true. There was a rift in the Godhead, to be sure, when Christ was made sin for us who knew no sin ([2Cor. 5:21](#)). But even at that moment, God was in Christ, reconciling the world unto Himself ([2Cor. 5:19](#)). This is a mystery, friends, that I cannot penetrate. I have read the works of many theologians and have found that they have not penetrated it either.

These garments of beauty and glory were really lovely. The high priest was richly attired and colorful. He wore the ephod which had two stones, one on each shoulder, with six of the names of the tribes engraved on one stone and six on the other, which speaks of the strength and ability of our Lord, that Great Shepherd of the sheep. When one sheep gets lost, our Great Savior finds it, puts it on His shoulders and brings it back. Thank God that we have a Shepherd who can put us on His shoulders and bring us safely back to the fold. He is able to save to the uttermost all who come unto God through Him ([Heb. 7:25](#)).

The high priest also wore a breastplate which was somewhat like a vest. It had twelve stones on it, and it was a thing of great beauty. Possibly it had some sort of pocket where the Urim and Thummim were placed. The Urim and Thummim had something to do with prediction. We are not told how it worked. The beautiful stones on the breastplate speak of the fact that Christ carries us on His heart today. He loves us. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" ([John 3:16](#)). These stones depict His great love for us.

Now on the robe of the ephod were the golden bells and pomegranates so that when the high priest was serving, those bells could be heard ringing as he went into the Holy Place. The pomegranates speak of the fruitful life of the believer. The bells speak of the testimony of that life. When the priest was in the Holy Place, the Israelites could say, "Well, he is in there, in the place of worship, serving for us. We know he is there because we can hear the bells." That is what worship should mean to us, friend. Our high priest is representing us in God's presence. It ought to draw us to the person of Christ.

I used to have an elder in one of my churches when I was a young man who was a great encouragement to me. He was a wonderful man of God and he would come to me on Sunday morning and say, "Well, you rang the bell today." If you want to know the truth, I really did not. I preached some lousy sermons in those days but his point was, because he

was a student of the Bible, that he was able to come into the presence of Christ through the preaching of the Word of God.

To hear the bells of the high priest was a wonderful experience. What a picture the garments of the priest give! The mitre on his head said, "HOLINESS UNTO THE LORD." This speaks of holiness and has to do with the inner life, but the important thing is that it means the high priest is wholly given to the work of the ministry. Holy means anything that is set aside for the use of God.

There is something I would like to say to preachers today. I have been a preacher for a long time now and I know there are a great many people who want a preacher to do everything under the sun. They want him to socialize, backslap, hold hands, be nursemaid, as well as preach. No wonder many preachers have nervous breakdowns. Many preachers are nothing more than wet nurses for a lot of little babies in Christ. They go around burping them all the time. The preacher who stands in the pulpit today ought to be able to wear the mitre "HOLINESS UNTO THE LORD." That is, he should have time to prepare a message. He should have time to spend before God in prayer. I am amazed at the number of people who invite the preacher out on a Saturday night. That should be his day for meditation and preparation. I once had an elder say to me, "Vernon, I appreciate your coming to see me, but I will tell you what I would like you to do. I would like you to spend time preparing a message instead of visiting me. Business is difficult today, and I get weary and discouraged. When I come to church on Sunday, I want to hear something that comes from God. I need help and I hope you will spend Saturday preparing so that I will be able to hear from heaven on Sunday morning and evening."

I think he had a right to say that. My friend, we need to recognize the fact that preachers ought to wear the mitre. Without it, our ministry for the Lord will not be effective.

Chapter 40

THEME: The tabernacle erected and filled with the Shekinah glory

In this chapter the tabernacle is set up. I want to deal with only one thing because we have already dealt with every article of furniture and the garments of the priest. When Moses had the tabernacle set up in the camp of Israel, an amazing thing happened.

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys [[Exod. 40:34-38](#)].

When the apostle Paul attempts to identify the Israelites in the Book of Romans, he enumerates several things that set them apart from other peoples. One was the shekinah glory ([Rom. 9:4](#)). The Israelites were the only people to ever have the glory of God, the visible presence of God. That is what led them through the great and terrible wilderness. The cloud would lift in the morning if they were to journey that day. If it did not lift, the children of Israel stayed in the camp. They did not attempt to move that day. They never moved by their own wisdom or judgment. They did not vote on whether or not they should move, and Moses did not make the decision -- the cloud did!

We sometimes say in our churches that Christ is the Head of the church. How about your church? Is He the Head of your church? Are we following the cloud today or do we put a man on the church board because he is a successful businessman? You hear people say today, "I want to talk to my preacher about this problem. I want him to tell me what to do." We who are pastors are not experts at telling people what they should do. We cannot solve everyone's marital problems. But there is a pillar of cloud today although most people do not see it. It is the Holy Spirit of God. He ought to be the One to lead us and guide us. Oh, how He is neglected! We are always appealing to someone human or something outside of God for help. But we need preachers, teachers, and laymen who are filled with the Spirit of God. Our churches need leaders who pay attention to the Word of God, and who want to do the will of God. There is no visible cloud over the church today, but the Holy Spirit of God wants to lead and guide us.

This concludes our studies in the Book of Exodus. It opened in the gloom of the brickyards of Egypt, and it closed in the glorious presence of the Lord in the tabernacle. It was His presence that led them through the wilderness. God wants to deliver you from the gloom of the slavery of sin and to bring you into the glory of His presence and into the very center of His will where He can lead and guide you. What a wonderful book is Exodus!

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